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OF

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MEMORIALS

CONCERNING

DECEASED FRIENDS.

A Testimony of Falls Monthly Meeting, in Bucks County, Pennsylvania, concerning our friend CHRISTOPHER HEALY.

WHEN those are removed from among us who have been called and qualified by the Great Head to fill conspicuous places in His Church, and who, through the obedience of faith, have endured to the end, and laid down their heads in peace, we believe it profitable that the lives of such be recorded, that posterity may be benefited, and the efficacy of Divine Grace exalted. Being sensible that our dear friend was of that number, we feel engaged to preserve a Memorial concerning him—he having been a member of this meeting for more than thirty years.

He was born at East Greenwich in the State of Rhode Island, the 8th day of the Tenth month,

in the year 1773. His parents, at that time and for many years after, were not in connection with Friends, and did not sufficiently see the necessity of duly restraining their son, but allowed him to participate in many of the customary but hurtful amusements of the day, of which he was fond, and partook of their dissipating effects.

In his Memorandums he says; "Before I was eleven years old, I often felt the judgment of the Lord upon me for disobedience to the secret intimations of grace and truth, manifested in my heart; which light did teach me what I should do, and what I should leave undone; and when I felt the judgment of God in my heart for sin and disobedience, I promised amendment of life.

"About the fourteenth year of my age I first heard of the people called Quakers, and had an opportunity of reading Sewell's History, which set forth how patiently they gave up their lives for Christ Jesus's sake, their ever living Redeemer. These affecting circumstances made a deep impression on my mind in those days, and I desired to be like unto them."

"About this time I had many solitary walks both by night and by day, wherein I saw my situation, and was clearly convinced by the divine light in my heart, that I was a daily transgres-

sor, and that if I continued therein my portion would be with the miserable; and I often renewed my former promise of amendment of life; but not getting to the true watch tower, I was easily led astray by the enemy of my soul; but after renewing my covenant with my merciful Lord, I often had great peace of mind.

"In the sixteenth year of my age, I was very much awakened to my lost and undone condition, and fervently besought the Lord to look down upon me, and help me; and in this distress of mind I promised to obey Him in all his requirings, however in the cross; and was soon made sensible it was my duty to use the plain Scripture language, and to have my clothes made plain; and expecting to be derided on these accounts, it greatly humbled me; but He who made me sensible of my duty, strengthened me to perform the same, in which I found great inward peace, and He enabled me to bless His holy name.

"About the nineteenth year of my age, I requested to be received into membership with Friends; which, after the usual proceeding in such cases, was granted: and I felt favoured that my lot was cast among a people whom the Lord had raised up, to show forth His praise, and found a necessity laid upon me to become a dili-

gent attender of meetings, both for worship and discipline."

At a later period he says; I often sought the Lord, when alone, for his counsel, and He was graciously pleased to manifest His will to me, and made me sensible that if I was faithful to divine manifestation in my own mind, I should be called to declare to others what the Lord had done for me."

As he submitted to the baptism of the Holy Ghost and fire, and endured the turning and overturning of the Lord's hand upon him, he was called to declare to others the way of life and salvation, and how the Lord by his mighty power had delivered his life from the destroyer and his soul from the pit. His first public appearance was in the twenty-eighth year of his age, at the lower meeting, South Kingstown.

To use his own language; "I was led again and again into Jordan, yea, to the very bottom thereof, and as I endured the judgments of the Lord, I was enabled to bring up stones of memorial from thence."

Much of his time for a number of years, when at home, was spent in teaching school. Having many children under his care, he was concerned for their spiritual welfare, as well as for their

advancement in the necessary branches of school learning.

Being in good measure brought into obedience unto, and made passive in the hand of the heavenly Potter, he grew in grace and in the knowledge of our Lord and Saviour Jesus Christ, and was called to travel abroad in His work and service in the Churches, wherein he visited most of the meetings on this continent. In the year 1831, with the concurrence of his Friends, he embarked on a religious visit to Friends in Great Britain and Ireland, wherein he laboured about a year, being much given up to spend and be spent for the increase and spread of the kingdom of his dear Redeemer.

In two of his journeys on this continent, he was drawn in the love of the gospel, to have meetings among those down-trodden and injured people, remnants of some of the tribes of the Aborigines of this country; and also with the slave-holders and slaves in some of the Southern States; in the accomplishment of which he says, "peace of mind was afforded in an eminent degree."

Being made a minister according to the gift of the grace of God given unto him by "the effectual working of His power," he studied to show himself approved unto God, a workman that need-

eth not to be ashamed, rightly dividing the word of Truth.

As a watchman on the walls of our Zion, he was enabled to detect doctrines brought in by false brethren, and to warn the flock against their reception, bearing an uncompromising testimony against them, and was a faithful and zealous advocate for the doctrines of primitive Christianity in their fulness, as revived and upheld by our early predecessors in profession.

Knowing, from living experience, that the kingdom of the Redeemer of men is not of this world, his heart was often engaged to counsel others to beware of its language, its customs, fashions, follies, and delusive pleasures, and to bring them into the practice of primitive simplicity and plainness.

He was an encourager of others in the attendance of religious meetings, both by precept and example, being diligent therein himself; and was zealously concerned for the maintenance of good order and discipline in the Church.

On the 8th day of the Fourth month, 1851, he was taken ill with his last sickness, which continued upwards of five weeks, during which time he uttered many weighty expressions, and gave comfortable evidence that the Captain of his salvation did not forsake him in this last dispensa-

tion, but did support and sustain his soul in a very consolatory manner. A few of his expressions may suffice to show the peaceful evidence granted him.

On the 22d of the Fourth month he said: "Oh, if I can but have patience and pass away! I do not think I see anything in my way; all seems well. What a favor to be an inhabitant of that city, that needeth not the light of the sun, nor of the moon, to shine in it, for the glory of the Lord doth lighten it, and the Lamb is the light thereof."

Again, on the 25th: "What a consolation it is to me that I can say at such a time as this, that I feel no condemnation; everything looks pleasant; yes, as clear and as bright as the light. I have that hope which is as an anchor to the soul, both sure and steadfast, and entereth into that within the vail, whither our Forerunner has gone."

On the 6th of the Fifth month, he expressed thus: "Oh Lord, thou art good and kind to thy truly exercised children; thou hast been my stay and staff through my pilgrimage, and continues to be, to the latest period of my life."

Throughout the progress of his indisposition, he was remarkably preserved in a comfortable, waiting state, as far as related to the things

which belonged to his own peace, but his mind was much exercised on account of others. He travailed abundantly in spirit for the prosperity of Zion. The welfare of our Society seemed almost constantly to be mingled with his best feelings, and his fervent intercessions often arose to the Father of Mercies, that it might be preserved upon its original foundation, and that He would spare his people, and give not his heritage to reproach.

As the period of his dissolution drew near, it was manifest that his spirit continued to enjoy a refreshing stream of divine consolation, but owing to great exhaustion and feebleness of articulation, but little could be gathered, except the frequent naming of his Maker, and a few detached sentences, such as "How good;" "How comfortable;" "How sweet;" "His glorious good presence;" "I love my friends," &c.

On the 16th of the Fifth month he departed this life, in the 78th year of his age, having been a minister about fifty years. His close was calm and peaceful. His last words were, "Peace, peace."

A concern had rested for years on his mind, to have his remains enclosed in a coffin of plain and simple appearance, being sensible that upon such occasions there was a growing departure

from the simplicity of our forefathers. As the solemn period of his departure appeared to be drawing near, the subject revived with weight, and he solemnly enjoined the faithful performance of his wishes in this respect upon his friends.

On the 19th his remains were interred in Friends' burying ground at Falls, agreeably to his request, attended by a large collection of Friends and others; after which a solemn meeting was held, to the edification of many minds.

A Memorial of Haddonfield Monthly Meeting, New Jersey, concerning ELIZABETH L. REDMAN.

FROM a belief that the recording of the life and death of those who have been as "lights in the world," may have a beneficial effect upon survivors, especially the rising generation, we feel engaged to preserve a Memorial concerning our late beloved friend ELIZABETH L. REDMAN.

She was the daughter of James and Rebecca Hopkins, of Haddonfield, New Jersey, members of our religious Society, and was born the 14th day of the Fifth month, 1785.

From early life this our beloved friend was remarkable for her love of truth; being so conscientious from her childhood, that it has been remarked of her she was never known to tell an untruth.

Possessing an active mind and social disposition, she took much delight in the company of her friends and associates, and was drawn into gay and fashionable society; and having a fondness for its vanities, she indulged her inclination for gaiety in dress and manners, and seemed rapidly advancing in the broad way which leads from peace, when her Heavenly Father saw meet to arrest her in this dangerous course, by a severe affliction, in the removal by death, of her valued mother, who was a religious woman, and had watched over her offspring with tender solicitude.

This sudden and unexpected event occurred when our beloved friend was about twenty years of age; and it had the effect to change all her views and feelings, as respects this world's enjoyments; raising in her mind desires after more substantial treasure, durable riches and righteousness.

She was now led into retirement and introversion of mind; gradually left her gay associates, and showed a decided preference for the

company of religious persons; and by giving diligent heed to the light of Christ in the heart, was brought to see that many things in which she had been gratifying her carnal inclinations, were enticing her from the "narrow path" which alone leads to everlasting life.

Under these convictions of the Holy Spirit, she was induced to surrender to Him, who required the sacrifice, those things which had been alluring her thoughts and affections from the "one thing needful;" that of taking up the daily cross, denying self, and walking humbly before the Lord. Feeling (as she acknowledged in after life) the force of the divine command, "Put off thy ornaments from thee, that I may know what to do unto thee," she began, by little and little, to part with those superfluities, and to adopt in their stead a plain and sober attire. She was now diligent in the attendance of all our religious meetings, and manifested a deep concern to walk in the footsteps of the flock of the companions of Christ, bearing the cross and despising the shame.

In the year 1807, she was united in marriage to our friend Thomas Redman, of this place. In her domestic department it may be truly said of her, that she obeyed the apostolic injunction, "Be not forgetful to entertain strangers," her

doors and heart being ever open to receive such. She often remarked, that to have it in her power to entertain the Lord's messengers, and those who were travelling in the service of Truth, was one of her greatest pleasures.

She was a sincere sympathiser with the afflicted, always ready to relieve suffering humanity when it was in her power; and her tender regard for the poor, and "him that had none to help him," manifested by personal attentions, and many other benevolent acts, now lives in the recollection of not a few.

The sweetness of her manners and the sincere expression of sympathy, from a heart overflowing with kindness and love, endeared her to all, but especially to such as were in any trouble; for her visits were not superficial, but illustrative of the advice of the apostle, "Remember them that are in bonds, as bound with them, and them which suffer adversity, as being yourselves also in the body."

In the year 1815 she was greatly reduced by bodily indisposition, and also passed through much mental conflict, insomuch that self, and every thing that appertained to the creature, were so marred and prostrated, that she could say from experience with the apostle, "In me, that is in my flesh, dwelleth no good thing."

During this season of darkness and deep proving, she remarked to a friend who was endeavouring to strengthen her faith, I can say with Job, I feel as if I was "a brother to dragons, and a companion to owls." But in all this, the Lord was evidently at work, preparing her for future service in His cause and Church; for as she afterwards related, it was during this memorable season, she received the divine intimation, that she would have to tell unto others, by way of public testimony, what the Lord had done for her soul, and to praise His holy name. But such was her sense of the responsibility of the calling, and her fear of running without being sent, and thereby becoming a burthen to the "living in Jerusalem," that she shrunk from it, though continuing to walk in great circumspection, until about the year 1831, when she yielded to the requisition, by bowing the knee, and lifting up her voice in solemn supplication in our religious meeting, to the tendering of many minds present; after which she continued to appear, from time to time, in public testimony, and was acknowledged as a minister of the gospel by this Monthly Meeting in the Ninth month, 1832.

She was firmly attached to the doctrines and testimonies of the gospel, as believed in by our religious Society from the beginning; and whilst

she preached Christ crucified without the gates of Jerusalem, as the Saviour and Redeemer, and our Advocate with the Father, she also held up the necessity of submitting to his transforming power and grace in the heart, and of the guidance of his Holy Spirit to lead out of all evil into the blessed Truth, that thereby we may become new creatures; enforcing and adorning the doctrine she preached, by her own example.

She was often engaged in pleading with the youth, both in and out of meetings, to give up in the morning of life to serve the living God; frequently declaring, "there is no joy to compare with the joy of God's salvation." On one occasion she thus expressed herself: "The beloved youth are often the companions of my thoughts. Oh, the solicitude that I feel for their preservation! The world is alluring, Satan deceiving, and unbelief invading them!—potent foes to man's present and everlasting well being! But how cheering amid all these temptations is the promise, 'My grace is sufficient for thee.' I greatly desire that each one of you may take heed to the grace of God that bringeth salvation, and which hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world."

In the year 1833 she was liberated by her monthly meeting, to attend the Yearly Meeting of Baltimore, and in 1836 that of Virginia. On her return from the latter an incident occurred which we think worthy to be inserted, in order to incite others to faithfulnesss.

During the night, whilst lodging at the house of a friend in Baltimore, her mind was introduced into much exercise on account of an individual, whom three years previously, she had observed at an inn a few miles from that city. In the morning she felt that she could not with an easy mind proceed homeward without endeavoring to see him. She mentioned it to her companion, who inquired his name. She replied, "I know not his name, nor his home. I can only say that I saw him not far from this place; but whether he was a traveller, or a resident there, is unknown to me. But I believe if we can see him, we shall find him in affliction." It being thought right to make the effort to discover him, it was mentioned to a Friend, with her description of the appearance of the individual, which was so striking that it was immediately believed to be that of a person well known as a slave dealer noted for great inhumanity. Inquiry was made for the man, and after much search it was ascertained that he resided in that city, near where

she was then lodging. She, with her compa
went to see him. He was confined to his
ber by indisposition. She at once recog
him, and, taking a seat beside him, sat for
time in profound stillness. He also sat wi
eyes fixed upon her, in apparent amaze
She then addressed him in close but kin
guage, describing his condition as being des
in the extreme; but said she believed th
of mercy was now open for him, if he woul
mit to the terms of salvation; after whic
knelt and supplicated in a remarkable m
interceding with the Father of Mercies, th
the day of final retribution, the blood of
might be found upon him unrepented of.
was greatly broken by this appeal to the T
of Grace, and tears flowed down his face
dantly. She then took kind leave of him,
to the relief of her own mind. He did not
ver from this indisposition, but after this
view became greatly humbled and changed

In 1839 she again attended Baltimore Y
Meeting, and paid a religious visit to the fa
of Friends in that city. She was also se
times engaged in visiting those within her
and some neighboring monthly meetings,
vice for which she seemed peculiarly fitted,

prepared, through many tribulations, to communicate to such as were in affliction, a word of counsel or encouragement from what she had tasted, and her hands had handled of the word of life.

She attended North Carolina Yearly Meeting in 1842. Some time after that period, a beloved and interesting daughter, who had long been afflicted and much confined at home with paralytic affection, was removed by death.

In the Spring of 1846, she attended New York Yearly Meeting, visiting also the alms-houses and prisons of that city. Being a woman of fervent piety, and having a sense of the exceeding sinfulness of sin, she was often led to visit the abodes of human wretchedness; and as she depended on Him who called her to the work, her labours on these occasions were not wholly lost.

In the fall of this year her husband deceased, after a few weeks illness; and one month after his removal she was called on to part with a very hopeful son, who died almost instantaneously with a disease of the heart.

About this time our beloved friend experienced much bodily suffering, and her health was such, that for several years she was mostly confined to the house: it was her lot also to endure a large

portion of affliction from various causes. In alluding to some of those close trials she thus expressed herself: "What a favour it is, when we can see an overruling Providence in such dispensations as are permitted to come upon us, and to feel that it is in order to purify and make us fit for the Kingdom of Heaven. Oh! I find it a great thing to become fully prepared for that abode, where nothing that is impure or unholy can ever enter."

For some time before her death she did not go far from home, but was very diligent in attending meetings, and also the houses of mourning on account of death, and at the time of burials; often on these occasions lifting up her voice of warning to such as were assembled.

The last year of her life her health was much improved; but on the 14th of Tenth month last she was taken ill with a bilious affection, succeeded by slight paralysis.

Just before her illness, in conversation with her sister, she said, "I have had a large portion of suffering in this world, and also many blessings to be thankful for. I have partaken of bitter cups, but all my trials will end with my life." And during her sickness, which was of ten days' continuance, she seemed to have little to do but await her final change. At one time she said, "I

am unaware of the issue of the disorder, but whether I live or die all will be well." At another, "What a sweet peaceful calm I feel! Oh! how peaceful!"—Some time after, on being asked if she suffered pain, she replied, "Yes, great pain;" but added, with a sweet smile, "It is nothing but the poor body that suffers. Oh, I feel so peaceful; the prospect brightens the nearer I approach my everlasting home; what a favour! what a favour!" And again, "The everlasting arm is underneath." The last words she distinctly uttered were, "Praise the Lord." She then sank into a state of apparent unconsciousness, and quietly breathed her last, the 24th day of the Tenth month, 1852, in the sixty-eighth year of her age. The end of the upright is peace.

A Testimony of Burlington Monthly Meeting, New Jersey, held the 7th of Second month, 1856, *concerning our beloved friend* STEPHEN GRELLET, *deceased.*

"THE grace of God that bringeth salvation hath appeared unto all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world; looking for that blessed hope and the glorious appearing of the great God, and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good words."

This Meeting is concerned to bear testimony to the blessed efficacy and all-sufficiency of this grace, as evinced in the experiences of our beloved friend STEPHEN GRELLET, who thereby, without human instrumentality, was called with a high and holy calling, when he was in the darkness of unbelief, and living as it were without God in the world.

He was born at Limoges in France, 2nd of Eleventh month, 1773, and was subjected to the snares attendant upon wealth, rank and luxury. He was trained in the observances of the Romish Church, and received a liberal education at a military college.

At the early age of seventeen he was chosen one of the king's body guard, but although a soldier in times of extraordinary excitement, he was preserved from ever taking human life, which exemption from blood-guiltiness was through many years, a cause of gratitude to Him who had reserved him for warfare in the army of the Lamb.

On the breaking out of the French revolution, the whole family of Stephen Grellet were exposed to danger of their lives, and their estate was confiscated. His parents being sentenced to death were actually taken out for execution, but were remanded to prison. Stephen Grellet and his brother being taken prisoners of war, were ordered to be shot, the completion of which sentence was each moment expected, when some sudden commotion gave them an opportunity to escape and they eventually found their way on board a ship bound to the West Indies, after a series of Providential deliverances, at one time actually brushing against soldiers, who, with fierce profanity, were declaring their bloody intentions respecting them.

After being engaged in business for two years in Demarara, the brothers embarked for New York, where they landed in the spring of 1795, and proceeded to Newtown, on Long Island, Stephen Grellet being then twenty-two years of age.

His experiences about this time furnish a signal illustration of the blessed reality of the doctrine of the immediate and perceptible influences of the Holy Spirit: a doctrine to which he was ever after concerned to bear witness. It was alone by this powerful influence that he was awakened to a sense of his alienation from his Almighty Father and gracious Creator. Whilst walking alone in the evening twilight, he heard a voice sounding in his ears, "Eternity—Eternity—Eternity!" Struck with the awfulness of this voice, which was accompanied with a light that reached his soul and manifested to him his depravity, he cried out: "Surely if there is no God, there is a hell, and it is my just portion!" Retiring to his sleepless bed, he lay during the night, hoping that the Lord might again visit and bring consolation to his distressed mind. Secluding himself from society, he continued for many days and nights in this waiting state.

About this time, those dedicated disciples, Deborah Darby and Rebecca Young, having appointed a meeting at Newtown, a young woman who spoke French, and who was of a seeking mind, invited Stephen Grellet and his brother to attend it, and afterwards to accompany these Friends to her father's house. During the silence of this meeting his mind was introduced into a state of

awful reverence, and he found that for which he had been seeking, revealed within him, the inward illumination and the inspeaking voice [of the Holy Spirit,] ministering the consolation for which his soul yearned. Thus the work was wholly the Lord's, to whom we ascribe the glory. After they had dined, a religious opportunity occurred. Stephen Grellet comprehended little that was communicated, till Deborah Darby was led to address herself particularly to him and his brother, when his spiritual understanding was so opened as to enable him to feel and to know what was said. She spoke as one acquainted with the whole course of his past life.

Continuing to attend the small and silent meetings held at that town, he was at one of them brought to feel the weight of his past sins and transgressions in such a manner as to be introduced into the deepest distress. Earnest were his supplications that He whom he had pierced would speak peace to his soul; when in the riches of His everlasting compassion and marvellous condescension, He was pleased to grant the request. His heart glowed with love and gratitude, and he thought that he must *then* proclaim to others what great things the Lord had done for him. He continued in this state of solemn prostration before the Most High, until

on raising his head he saw no one in the house but his brother, who was also bathed in tears.

Our dear friend was made a witness of the operations of the Spirit as a Reprover, Teacher, Comforter and unerring Guide. Marvellous were the Lord's dealings with him from time to time, and though in silent brokenness of spirit he could magnify His gracious providence, yet his allegiance was closely proved; for when a clear evidence was afforded that he would be called to the work of the gospel ministry, he sought to be excused, pleading his unworthiness, his inability, and his want of a knowledge of the English language. Very great were his distress and conflict before he yielded obedience to this awful requisition, but he was brought to feel that it was only in entire dedication of body, soul and spirit that he could be accepted, and fervent were his aspirations that he might be influenced by the Spirit of his Redeemer, humbly to draw near to the throne of Grace.

Having removed to Philadelphia, his first appearance in the public ministry was at the Northern District Meeting in the First month, 1796. He continued in lowliness of mind, fearful of exceeding in expression, the more so as he was not yet a member of our religious Society; yet, in seasons of weakness and poverty he was thank-

ful in finding the Lord to be a God near at hand, and he notes at this time that; "upon serious inquiries in my mind, I find that truly I love Him, and am ready to forsake all in obedience to His divine requirings; and I have prayed earnestly that I may be favored with a true discernment of His will and an understanding of His still small voice." On the 5th of the Eighth month, he wrote: "I have had this morning my mind tenderly turned towards the Lord, and have participated early in the breaking of spiritual bread, the heavenly manna. Oh! what sweetness to be in the presence of the Lord—to be in an awful and solemn silence before Him. What an instructive school is His! there is no teacher like Him. In His presence we see our faults, past and present, and the means to avoid them. He opens to us His mysteries, and brings joy, peace and quietness into our minds, and goodwill for all our fellow creatures. O Lord, let me more often approach the throne of thy Grace. Let me become thy true disciple. Let me grow in godliness and charity. Oh, clothe me with the white garment, and let me experience that my name is written in the Lamb's book."

In the Ninth month of this year he was received into membership, and notwithstanding the tenderness and sympathy of Friends, his sense

of unworthiness was great, of which the accuser of the brethren taking advantage, endeavored to persuade him that in speaking in the name of his Divine Master, he had sinned against the Holy Ghost. This brought him very low. But as he was returning in anguish of spirit from an evening meeting in which he had been disobedient, he was made to believe that the judgments of an offended God would stand in array against him if he did not wholly resign himself to the work whereunto he had been called. Being by the Lord's strength enabled to resign his own will, the divine command when again given, was attended with such evidence, that he dared not resist.

In reliance upon his inward Teacher he was required to rise, without knowing what would be given him to express, and having uttered a sentence, to wait in reverent humility for further opening.

In the Seventh month of 1797, he went with Joseph Clark into New Jersey, to distribute Testaments and religious books among the poorer classes of the inhabitants about the sea shore, and he was careful to obtain the unity of his friends at home (ministers and elders,) before engaging therein. "I proceeded in it," he notes, "with much lowliness of spirit, keeping close to my

Heavenly Guide. He so condescended that on my coming into a family, it seemed as if I could read at once their state, and a feeling of Divine love clothing me, enabled me to communicate my concern for them, so as in many instances to reach the witness for Truth in them. Many of these opportunities were favored seasons, and proved visitations of Divine love and mercy to the people."

He was acknowledged as a minister in the Third month, 1798, about which time he notes: "I feel led to a renewal of covenant on this solemn occasion, that I may increase in watchfulness, humility, obedience and dedication of heart, so that, at all times, I may by my conduct evince whose servant I am. Oh! may I never lose sight of the pit from whence I have been dug, or the rock from whence I have been hewn! May I ever look at my steps lest I fall and bring a wound upon the Truth. May my heart be more and more single and low before the Lord! I have often to experience that I am nothing of myself. May I never presume to move without feeling the Spirit of Truth going before me."

In this and the following three years he travelled with certificates of the unity of Friends in the service of his Divine Master, being, through

the Lord's continued mercy, preserved in humility before Him.

During the prevalence of yellow fever in Philadelphia in 1798, Stephen Grellet was unwearied in his attentions to the sick, ministering to their emergencies. He became ill with the prevailing malady, all prospect of his recovery was relinquished, and he turned him to the wall to die, with the peace of God in his soul, and desiring to depart and to be with Jesus. At this moment it was distinctly revealed to him that he would yet have to proclaim the Gospel of the dear Son of God in the North, the South, the East and the West. Although distressed at the thought of returning to the world, a willingness was wrought in him to go whithersoever his Divine Leader should require, and the prayer of faith was raised that when again brought to the near prospect of death he might experience the same peace and the same glorious prospects.

Soon after this, he engaged in mercantile business in New York, but lived so loose from the world as to be ready for the services into which he was called; and in the few years immediately succeeding, he travelled as a minister over most parts of this nation and in Canada.

In the year 1804 he was married to our beloved friend, Rebecca, daughter of Isaac Collins.

He four times visited Europe, and was enabled to preach the unsearchable riches of Christ in the various European nations. The first of these voyages was undertaken in the Sixth month, 1807, when he encountered a storm of great violence, in which he was "brought in humble resignation to bow before Him who holds the winds in his fists, who maketh the clouds His chariot, and rideth on the wings of the wind, who can rebuke the winds and the sea, and make a great calm."

At this time he wrote as follows: "my soul can never enough praise and magnify His holy name for His divine help, fulfilling His most gracious promise to be a shield, a rock, a strength, a sure hiding place. The promise has been renewed to my poor drooping soul, that if I keep near Him in humility and dependence, He will be near me in the midst of the many storms that I may expect to encounter in the course of succeeding exercises, as He has been pleased to keep me in a great degree of calmness and resignation above the raging elements, so as to sing His song of 'great and marvellous are Thy works.' Sweet, safe retreat is the Lord's sanctuary—the holy enclosure. Therein, as with Noah in the ark, storms cannot prevail."

The aggregate time occupied in his European

journeys was nearly ten years, and his labors were extensive and his experiences remarkable. being led to plead as an ambassador for Christ, with kings and rulers, the labor was blessed to some of these and their families, as well as to many in more obscure stations. His way was wonderfully made through dangers and difficulties, and in commemoration of the faithful dealings of the Most High with those who forsake all things at His requiring, we feel bound to record a few instances. At one time, when, unknown to himself, he was regarded as a political spy, and his track watched by the emissaries of a jealous monarchy, he felt a stop in his mind, and by close attention to the Hand which alone could lead him in safety, his feet, without apparent motive, were turned into an unexpected path, and thus was avoided a pursuit full of danger, but of which he was then and for many years ignorant. On another occasion, when embarking on ship-board under feelings of discouragement, the language of the inspeaking Word to him was: "Now I am going to magnify my Name before thee." The sea becoming very tempestuous, the waves on one side mountain high, on the other a deep abyss, our friend, whilst others were in terror, felt the assurance to be realized. During the wars of Napoleon, our friend was often

brought into perilous proximity with the soldiery, but being never ashamed of the garb and manner of a Quaker, and never using any subterfuge, he was respected and allowed to pass unmolested. It being his lot to travel in the rear of the allied army, which quartered by night in the towns and villages, our friend for many weeks pursued his journey in the night, holding meetings by day in the towns just evacuated by the soldiery. The people in their distressed circumstances were glad to seek for consolation by going in throngs to these religious assemblies. A fearful pestilence attended the course of the army, and many persons to whom he was led to proclaim the way of life and salvation, were found dead on the following day. Thus a faithful Creator, in the midst of his judgments remembering mercy, extended to the people in their extremity, the messages of saving love and grace, and carried His messenger in safety through scenes of varied danger.

It was his practice to take his meals at the hotels, where he frequently met with the military officers, and he found it required of him at such times to keep on his hat. This singularity gave rise to questions and opened his way to explain to them the objects of his peaceable mission, and

the views of the christian Society of which he was a member.

In various parts of Europe he visited the convicts in prison, and was frequently exercised in great love for the souls of those who were condemned to die. To the Jews, in different cities and in settlements of their own, he preached the outward advent and the spiritual appearance of Him of whom Moses in the law, and the Prophets did write. In many parts he found seeking people, whom the Lord had favored with a perception of spiritual worship, and who had adopted views in some respects analogous to those of Friends. In Norway he was instrumental in the establishment of Meetings for Discipline, and in Russia, he and his fellow-laborer William Allen, introduced a book of selections from the Holy Scriptures, which being, by imperial law, adopted in their schools, was still retained in use in after years when the Bible was interdicted. In 1816 he made a religious visit to the Island of Hayti. In 1823 he became a member of this Monthly Meeting.

Subsequent to his last return from Europe, which was in 1834, he labored within the limits of the different Yearly Meetings on this continent. In these extensive and arduous journeys

he was careful not to go forth except as his steps were ordered of the Lord.

In conducting his temporal affairs he was scrupulously just and exemplary, desiring to give no offence in anything, that the ministry be not blamed; and having received freely the heavenly gift, he was careful to make the Gospel of Christ without charge. He was diligent in the daily perusal of the Holy Scriptures, in which he had never read until he was awakened by the Spirit which gave them forth, and as he progressed in his perusal of them, their spiritual meaning was opened to his understanding, which was enlightened to perceive that liberty wherewith Christ hath made his people free from the necessity of dependence upon forms and ceremonial observances. And in his public labors these precious writings were opened, passages both from the Old and New Testament being brought into view with freshness of life, in elucidation of the glorious plan of Redemption, and of the blessedness of the unspeakable gift of Him, who, having finished his work in the prepared body, would not leave his faithful followers comfortless.

His ministry was weighty, and characterized by great simplicity. He was led to dwell on the sinfulness of sin, the uncertainty of life, the awfulness of eternity and the marvellous love and

mercy of Him who tasted death for all men, that all might live, and whose light hath shined in every heart; exhorting the people, frequently with tears, that they should not neglect so great salvation. He was a minister of consolation to the sincere in heart and a nursing father to the babes in Christ.

In his relations as husband, parent and friend, his tenderness and fidelity were instructive. Seeming to forget his own sufferings in the griefs of others, he went so long as health permitted, from house to house, and with humility imparting consolation and counsel. Even at his home he was careful to wait on his ministry, and to be very tender to the touches of the heavenly Monitor; so that persons who visited him were sensible of the weightiness of his spirit, and often made partakers of the precious overshadowing which the human will cannot command.

In the last fourteen years of his life he was subject to frequent attacks of illness, accompanied with excruciating physical anguish, which he was enabled to bear with patience and resignation, often saying that it was his desire to glorify God, and He gave him the opportunity to do it in suffering. During spasms of agony affecting to behold, and which sometimes for many hours together, baffled medical skill, he was not known

to express a word of complaint, and the utterance which the extremity of anguish elicited took the form of prayer or praise: "Dearest Father, be with thy servant!" "Though He slay me, yet will I trust in Him!" "Good is the Lord!" Patiently "looking unto Jesus," he referred touchingly to his Redeemer's greater sufferings. No ejaculation for ease escaped him, but only for ability to magnify the name of his gracious Lord and Saviour, chiefly desiring the completion in himself of his blessed Master's will, often expressing it to be his sanctification, and repeatedly appealing to those about him whether they could not unite with him in the ascription of gratitude and praise to Him who was with him in the furnace and whose everlasting arms were underneath. "I do not complain," he said on such an occasion when his friends were weeping beside him, "Whom the Lord loveth, He chasteneth, and scourgeth every son whom He receiveth. If we had not chastening we should be bastards and not sons."

Although his sickness repeatedly appeared likely to be unto death, he was again and again raised up to testify of the Divine goodness, and whenever able to do so, he was diligent in the attendance of religious meetings, allowing neither inclemency of weather nor physical pain to in-

duce him to seek his own ease in preference to the service of Him who had redeemed his life from destruction and to whom, with full purpose of heart, he had dedicated his days. We believe it may be recorded that whilst his outward man failed, the inward was renewed day by day.

Within the last few months, although his strength was evidently yielding, he was rarely absent from our meetings either for worship or discipline, his last attendance being at our Monthly Meeting eight days before his decease. On this occasion he spoke on "the joy of believing," and participated in the business, but was obliged to withdraw before the adjournment. He was from this time confined to the house in extreme physical anguish, in the midst of which he requested that his friends might be informed that though tribulation abounded, consolation did much more abound. Remarking upon his remaining strength of pulse, and that he might yet have much to suffer, he added: "I desire not only to do so submissively but cheerfully. These sufferings are indeed agonizing, but in this my hour of extremity, my Heavenly Father has not forsaken me but is comforting me. I have had to advocate his cause, and now I am called to serve by patiently suffering, and to glorify Him even in the fires." His humility and love of the

cause of Truth were at this deeply afflictive period of his experience remarkably evidenced, his fear being lest, during these paroxysms, any thing should escape from him or should occur to bring a shade upon it or to weaken his testimony to the power and efficacy of Divine Grace to strengthen the recipient thereof to bear and to suffer in a manner becoming a Christian. In child-like simplicity he requested some who were with him, to intercede as ability might be afforded, for his preservation from any thing calculated to hurt the Cause. Being asked how he felt, he simply answered: "My dear Master is very good to me." Again: "I cannot think that I shall be forsaken. He that careth for the sparrows will surely remember me." "My heart and my strength faileth, but,"—and an expressive smile told his adoption of the remainder of the text which he had recited a short time previous. In a severe spasm, he said: "Do not be discouraged —it is only the flesh." The 12th and 13th of Eleventh month were days of almost constant agony, but each groan was turned into a prayer ending with "not my will but Thine be done." Towards evening on the 14th he petitioned for a mitigation of suffering, if consistent with his Heavenly Father's will, very soon after which the pain finally ceased, and whilst he took no

notice of external things, his reverent countenance indicated a peaceful communion in the spiritual life. He slept sweetly much of the following day, and a little before noon on Sixth-day the 16th of Eleventh month, 1855, without any struggle, with his family around him, in the prevalence of a peaceful and profound solemnity, his mortal life ceased.

Memorial of Chester Monthly Meeting, Pennsylvania, concerning HANNAH RHOADS, *deceased.*

FROM the lively remembrance we have of the religious services and exemplary Christian walk of our late beloved friend HANNAH RHOADS, we are engaged to give forth a Memorial concerning her, in order to show the blessed effects of early submission to the transforming power of the Holy Spirit, which made her what she was, and to incite survivors to follow in her self-denying, watchful path, as she followed Christ; that so they also may become prepared to serve their generation according to the will of God, and receive the crown of everlasting life.

She was the daughter of Jonathan and Hannah Evans, late of the City of Philadelphia, and was born there the 7th of the Ninth month, 1793.

Possessing much vivacity of disposition, a vigorous intellect, and an affectionate heart, combined with attractive manners, she was a pleasing companion, and was often drawn into the levity and vain conversation to which unwatchful youth are liable.

When about seventeen years of age, she was mercifully favored with an effectual visitation of the Light of Christ, revealing her lost condition, setting her sins in order before her, and opening the way of salvation by sincere repentance and amendment of life, and living faith in our Lord Jesus Christ, as the crucified and risen Saviour.

Deep were the humiliation and self-condemnation into which she was brought, and long and earnestly did she mourn, and seek for an assurance of pardon and reconciliation to her Heavenly Father; which at length she was permitted to experience, by being enabled to look in faith to the Lamb of God, that taketh away the sin of the world.

Having set her face heavenward, there was no turning back to "that country from whence she came out;" but taking up her cross daily, and following the path of duty as it was marked out by the Holy Spirit, she was made an example of remarkable self-denial and watchfulness. In conversation her words were few and seasoned

with grace, and she felt constrained to observe plainness and simplicity in her attire, language and demeanor. Patiently and steadily abiding under the Lord's forming hand, she grew in religious experience and stability, and became qualified for usefulness in the Church.

In the twenty-fourth year of her age, being entrusted with some important services in religious Society, she made the following memorandum, viz: "I feel that a narrow search into my own heart is necessary. I cannot know what offensive thing may be lurking there, unless it is made known by the light of Truth inwardly revealed. The heart of unregenerate man is deceitful above all things, and desperately wicked; who can know it? If we seek, and knock, and ask aright, it will be opened to us; and the gracious promise is, The Lord is a rewarder of all them that diligently seek Him. We may think that we are desirous of doing something for the good cause, and even willing to serve him faithfully, but it is necessary first to be engaged diligently to seek to know and feel Him in our own hearts, and what his blessed will concerning us is."

In 1818 she was married to our late beloved friend Joseph Rhoads, and removed to his residence at Marple, Delaware County, Pennsylvania,

which continued to be her home for nearly forty-four years; during all which time she was a member of this Monthly Meeting. She was a true help-meet to her husband, aiding and encouraging him in the various social and religious duties which devolved upon him. They earnestly endeavored by watching unto prayer, to seek for Divine ability to train up their offspring in the fear of the Lord, to walk worthy of their vocation as servants of Christ; to be fruitful in every good work, and "to increase in the knowledge of God." They were careful to practise a liberal hospitality, to share their outward blessings with those in less favored circumstances, and kindly to remember the poor and afflicted as children of the same gracious Father.

In conversation they were especially guarded not only to avoid speaking in a manner derogatory to others, but to discountenance every thing of the kind in their family; and while far from extenuating evil, to cultivate towards all the spirit of Christian love and forbearance.

In the attendance of religious meetings she was diligent, not allowing the pressure of outward affairs or the desire of present ease to prevent her. Her reverent deportment and the deep introversion of her spirit in humble waiting upon the Lord, were instructive and edifying; showing

that her mind was gathered into holy quietude, and enabled to worship her God and Saviour in spirit and in Truth.

Having passed through many deep and humbling baptisms, and experienced the work of preparation to be carried on in her soul, until the Lord's time was fully come, she was called to the ministry of the Gospel, and put forth by him in this solemn work, in the year 1831. Having now put her hand more publicly to the Gospel plough, strong were her desires that she might not only be preserved from looking back, but that in simple dependence upon the Lord Jesus, and by a close attention to his leading, she might know a growth and establishment in her gift. In a memorandum written some months later, she says: "The present desire of my soul is, that I may faithfully follow my dear and compassionate Lord wheresoever he may be pleased to lead; so that neither heights nor depths, principalities nor powers, things present nor things to come, shall ever be able to separate me from the love of God in Christ Jesus."

In the year 1835 her Monthly and Quarterly Meetings acknowledged her gift, and recorded her as a minister of the Gospel. In the succeeding seventeen years, with the unity of her friends, she attended all the Yearly Meetings of

Friends then on this continent, and in Great Britain and Ireland, beside other religious services in places less distant from home, including some family visits, an engagement for which her deep indwelling with the Heavenly gift, and her tenderly sympathetic mind, peculiarly fitted her.

The visit to Great Britain and Ireland was preceded by much exercise and proving of soul; but He who called for the sacrifice was graciously pleased, not only to grant satisfactory evidence that it was in his ordering, but to give her strength to resign herself, and all that was dear to her, to his disposal.

Being liberated by the Church for this weighty service, she embarked in the Sixth month, 1850, and was favored to accomplish what was required of her, so as to return to her family and friends in the Sixth month, 1851. In the course of this visit, she felt herself religiously restrained from going to meetings or places where the call of duty to her Lord did not lead her, although at times it was a trial to decline the solicitations to do so; but feeling that her safety and peace were concerned, she was helped to keep to the narrow path assigned her. She was much drawn into silence, both in and out of meetings, and her gathered, reverential watchfulness and waiting on the Lord, often had a leavening influence upon

others, tending far more than the mere utterance of words, to bring them into true inward exercise.

After her return home she wrote respecting the visit; "I often feel humbled and thankful in remembering what I passed through during my late visit, and how remarkably we were cared for, and how way was made where there appeared to be none: mountains of difficulty were removed, and in due season, a quiet and peaceful release was mercifully granted, and I feel nothing to retract in the retrospect of my movements in that land. What cause of gratitude to that Almighty Power that sustained me through many probations and trials, known only to Him who can make a way in the wilderness, and rivers in the desert." Again, "My mind was so entirely pervaded with peace, that I thought I could say; my soul is deeply anchored on the Rock of ages!"

Endued with a sound discriminating judgment, and her mind clothed with Gospel love, she was made useful in administering the discipline; tenderly seeking to restore and gather the erring, and to build up and strengthen the Church in the upright support of our Christian principles and testimonies. She was often baptized into exercise and suffering for the Church's sake, and led to petition that the Lord would enlarge her borders, and satisfy her poor with bread.

Prepared to love all who loved the Lord Jesus Christ in sincerity, she yet fervently desired the prosperity of our own religious Society, that it might stand firm on its ancient foundation, growing up into Christ the holy Head, and that its members, abiding in Him, and bringing forth the fruits of his Spirit, might be livingly united to one another.

She frequently expressed a concern that where individuals gave evidence of having passed through the necessary preparation and received gifts from the Head of the Church, their youth should not prevent those gifts from being rightly brought into service for the edification of the body, and their own advancement in spiritual strength and knowledge. At one time she remarked, "I think there is a dispensation approaching, in which there will be a greater outpouring of the Spirit than there is now, comparable to that spoken of by the prophet, 'Your sons and your daughters shall prophesy;' and other gifts, not only that of prophecy, shall be dispensed. I want you not to be dismayed, or too much discouraged."

Her ministry was clear and connected, free from unnecessary repetition, and in the exercise of it she was concerned to wait for the fresh anointing from on high. She was often led to unfold the doctrines of redeeming love and mercy;

to exalt the Deity of Christ Jesus, as the Lor from heaven, the quickening Spirit, the only sa guide in the work of salvation, and his prop tiatory sacrifice for the sins of the whole worl and as being our holy High Priest; pressin upon her hearers the acceptance of him in a his offices. This was particularly observable a funerals, where many were often present who se dom attended any place of worship, and whos views of Christian doctrine were very imperfec

For the riches of Divine love and grace freel bestowed upon man, and for our manifold ten poral blessings, she was often constrained to in vite others to gratitude and obedience, and t pour out with fervor, her own tribute of thank giving and praise. Being herself a witness o the unspeakable benefit of an interest in Christ and a hope of eternal salvation through Him, he heart was much drawn toward the careless, wit desire to improve every right opening for direc ing their attention to Him from whom they migh receive the same blessed privileges.

In the First month, 1861, her faith and resig nation were closely tested, in the removal b death after a short illness, of her beloved hus band; but she was enabled to bow in reveren submission to the Lord's will. In a memoran dum made some time after, respecting this afflic

occasional exceptions she was mostly confined to the house during her residence there, but she enjoyed having her friends around her, both those of mature age, and those in younger life, in whose welfare she felt a lively interest.

She was subject to frequent and sudden attacks of hemorrhage from the lungs, by which she was brought face to face with death, and on such occasions the meek and quiet composure of her spirit instructively illustrated the reality of her religion, and the truth of the declaration: "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

During a severe attack of this kind in Eighth month, 1864, under great physical distress, she said, "Pray for me that I may be ready." A beloved relative present remarked that he felt an assurance she was ready, and would be accepted if taken. Shortly after, with her usual calmness she said, "I love the Lord because he hath heard the voice of my supplications. The Lord loveth them that fear him, those that hope in his mercy. I have nothing to boast of, but I trust in the mercy of God in Christ Jesus, our dear Redeemer." Then addressing some of her children who were present, she added: "That is what I want for you, humble faith in Christ; we have nothing

to trust to but the mercy of God in Christ Jesus."

At a time of similar suffering in Seventh month, 1865, she raised her voice in a clear triumphant manner, and repeated these words "The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea. Dear children, trust in the Lord." Thus in humble trust, and unfaltering faith in God her Saviour, she sweetly passed on from day to day leaning upon her Beloved; redeeming love and mercy her theme of praise and thanksgiving and the hopeful serenity of her spirit flowing forth to all around her. A few mornings before her close she said to a friend, "I have much peaceful quiet as I lie here—not that fullness of joy I experienced some months ago—but peace and quiet." It was remarked, that was all we could ask. She rejoined, "It is written, 'if a man love me he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.'"

Her mind was preserved clear, and the exercise of her faculties unimpaired, to the last. With her loins girded, and her light burning, she stood as a servant in waiting, ready to meet her Lord at his coming; and in a few minutes after awaking from a peaceful slumber, she quietly

put off mortality, the 21st of Eighth month, 1865; and we doubt not received the gracious welcome: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

To her we believe the language is applicable, "Blessed are the dead that die in the Lord—yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Memorial of the Monthly Meeting of Friends of Philadelphia, for the Northern District, concerning our beloved friend ELIZABETH PITFIELD.

OUR much esteemed friend ELIZABETH PITFIELD, having been a member of our Monthly Meeting for about forty years, and many of us having partaken largely of the benefits of her religious labors, we feel constrained to bear testimony to her worth, and to the excellency of Divine Grace whereby she became what she was; desiring that others may be animated and encouraged thereby to follow her as she endeavored to follow Christ.

She was the daughter of William and Rebecca

Folwell, and was born in Philadelphia in the Second month of the year 1788. In her youthful days she was subject to the temptations incident to that interesting period of life, but through the watchful care of her parents, and by yielding obedience to the Divine law written in the heart, she was in great measure preserved from surrounding evils, and experienced an advancement in the way of life and peace.

In the Fifth month, 1808, in the 21st year of her age, she was married to our late friend, Robert L. Pitfield, and became a member of this Meeting. Having been led more fully to see the emptiness of all worldly enjoyments, and yielding to the Heavenly visitations, she was enabled to make a full surrender of some things which became a burden to her, after which, great peace of mind was her portion, and she was favored with an assurance, that, if faithful to the end, she should receive the crown of life, which the Lord hath promised to them that love Him.

In 1811 they removed and settled within the limits of Burlington Monthly Meeting where she first appeared as a minister of the Gospel, and was acknowledged by that meeting as such, in the year 1814.

Her ministry was sound and edifying and her

communications lively and weighty, being attended with the baptising power of the Head of the Church, by which the hearts of many were reached and the heritage of God watered. She was frequently led to magnify and exalt the name of Christ Jesus our Holy Redeemer, through whose sanctifying grace she was made a living member of the Church, and qualified to proclaim the Gospel of life and salvation.

Her feelings were warm and sympathetic. The afflicted, the poor, and the sick, were objects of her tender regard. She partook largely of the cup of suffering; but through all her trials she was strengthened to lay hold of that blessed hope that was an anchor, both sure and steadfast; and thus she became qualified to encourage others to build on the alone sure foundation, "Christ Jesus, the Rock of ages."

She highly valued the doctrines and testimonies of the Gospel as held by our religious Society, and was concerned that they might be faithfully supported by its members.

In the year 1815 she visited the families of Burlington Monthly Meeting, in company with George Dillwyn.

In the year 1821 she returned, with her family, to Philadelphia, and they were members of the Western District Monthly Meeting until the

Eleventh month, 1826, when they settled within the limits of this Meeting.

She paid family visits to the members of the different Monthly Meetings within the limits of this city, in the year 1834, in which service we have cause to believe she was made an instrument of good to those whom she visited. In the course of her religious labors, at different periods, she attended all the Yearly Meetings on this continent, which were then established, except Indiana, and repeatedly attended many of the Quarterly and Monthly Meetings composing this Yearly Meeting, to the comfort and satisfaction of Friends: and in the retrospect thereof, she acknowledged she had the reward of peace.

In writing to a Friend on the state of Society, she remarks: "I sometimes feel so weak and feeble that I am ready to adopt the plaintive language, 'How shall Jacob arise for he is small?' I do desire to remember the many mercies and favors granted to us, a poor unworthy people as we are; and although our faith may be greatly reduced, still I trust we shall be strengthened to submit to every dispensation of Divine Providence, being brought into the state of mind in which we can breath the language to our Heavenly Father, 'Thy will be done.'"

Again she writes, "The state of Society is

very discouraging: many and various are the trials of the present time. Yet, still I trust, the dark and cloudy day will not always continue, but that the Sun of righteousness will arise, with healing in his wings."

She often expressed a tender and earnest concern for the welfare of the rising generation, and sometimes emphatically ejaculated; "Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure." (2 Sam. xxiii. 5.)

To one of her children she writes, in the year 1836, "My mind is often turned towards thee, in anxious solicitude for thy preservation in the path that leads to an inheritance incorruptible, that fadeth not away; remember that the fear of the Lord is the beginning of wisdom. Fear to offend thy Heavenly Father in any way; for He alone can bless or blast all our prospects of future happiness in this world. We are placed here for the blessed purpose of working out our soul's salvation with fear and trembling, before our great Judge. Time is short, and eternity is of unlimited duration. Mournful is the consideration, that so few of the youth of the present day, are willing to become the followers of a meek and crucified Redeemer, who suffered for us, that we might inherit a mansion among the

righteous of all generations. Oh! the serious responsibility of our having to give an account in the great day of final decision, of the occupancy of those gifts dispensed to us individually. Be sure frequently to read thy Bible: it will help to draw thy mind towards Him, who sees and knows every thought of the heart. Above all, I would have thee frequently engaged in mental supplication to thy blessed Lord. I know what I say. I esteem it one of my greatest privileges, thus to lift my heart up to Him, who has been with me through many deep conflicts, known only to the Searcher of hearts. What greater joy could I have, than to see my children walking in the Truth. Prayer is [as necessary] to the soul as bread is to the body. If we cease to pray, we must die (spiritually.) Seek first the kingdom of Heaven, and then the blessing annexed will be added."

Again she writes, "Do not forget to ask for preservation in this world of sorrow. I am fearful the cruel enemy will lay snares to weaken your faith in the doctrines and testimonies of the poor despised 'Quakers,' which never felt dearer to me than at the present time. To have an interest in the dear Redeemer, in his inward and spiritual appearance; faith in that Word which is nigh in the heart and in the mouth, and to

submit our wills to His divine requirings; will do more for us than following the 'lo! heres and lo! theres,' which are drawing away many from our religious Society. I long to be ready for my final change—to be permitted to enter one of those mansions prepared for the just of all generations. I often think of eternity. The time is swiftly drawing near when I must put off mortality. I feel like a poor pilgrim who wants to reach the haven of everlasting rest. What a blessed thing it is that we have a Saviour to look to, who will be a Comforter when all things else fail. I feel much weaned from looking to mortal man for help, for I find more true enjoyment in retirement and endeavouring to look up to Him who invited the weary and heavy laden to come unto Him. Our rest is not to be found in the things of time, but in the riches of eternity. Oh! then, look up to Him who can say to the troubled waves, 'Peace, be still.' Our dear Redeemer said, 'But one thing is needful, and Mary hath chosen that good part, which shall not be taken away from her.' This 'one thing,' in my apprehension, is, to choose the Lord for our portion, and the God of Jacob for the lot of our inheritance. His grace is sufficient for us. If we keep near to this Seed of the kingdom in our hearts, I believe that all things will work together

for our good; the bitter waters will be sweetened by His grace, and our light afflictions, which are but for a moment, (in comparison with eternity,) will work for us a far more exceeding and eternal weight of glory, if we will only submit, to let our dear Lord direct our steps. Let Him wash our feet: for He said, 'If I wash thee not, thou hast no part with me.'" John xiii. 8.

In 1864, she writes, "I feel it very needful for me to 'watch and pray,' for it seems to me that the enemy of all good is seeking to lay waste the whole heritage of our Lord and Master."

The following extract from a letter to a friend, will portray the sympathetic feelings of a heart prepared to suffer with the afflicted: "Thou hast been so much the companion of my mind for some time past, in near unity and fellowship, that I thought I would attempt writing thee a few lines, greatly desiring thou mayst be strengthened and encouraged to put thy trust in thy Heavenly Father. He will uphold thee by the right hand of His righteousness, and thou wilt be enabled to adopt the language, 'Hitherto the Lord hath helped me:' for none ever trusted in Him and were forsaken. Do we not know, the trial of our faith is more precious than gold? Let us then cast all our anxious solicitude upon Him

who careth for us, and will cause all things to work together for our good, if we let patience have its perfect work: then shall we be experimental witnesses of that blessed truth, 'The foundation of God standeth sure, having this seal, the Lord knoweth them that are His.' Thy Divine Master will, I believe, in His own time, make a way for thee, where at seasons there may appear none. Many now, as well as formerly, are the afflictions of the Lord's dear children, and from different causes; and though hid from our fellow beings, they are all known to Him who careth for us, and by whom the very hairs of our head are all numbered."

When in health, our beloved friend was a bright example in the attendance of all our religious meetings, and in reverent waiting on the Lord therein: but for the last few years of her life, she was much enfeebled by repeated attacks of sickness, and for nearly a year before her death she was unable to mingle with her friends in a collective capacity.

At times during her illness, through the infirmities of the body, she felt weary, yet she was enabled to cast all her burdens on Him, who emphatically said, "Come unto me all ye that labor and are heavy laden, and I will give you

rest." In this faith she was sustained through many tribulations, and as her end drew near, whilst passing through the valley of the shadow of death, she expressed herself thus, "I believe I can say, O! death, where is thy sting, O! grave, where is thy victory." A short time previous to her close she supplicated, "Blessed Redeemer, have mercy on me. I am but a poor worm. Dear Heavenly Father, take me home." "Oh! holy Father, if consistent with thy will, take me to thyself." And then, with a sweet and heavenly serenity, she said; "Going in mercy—all is peace." Soon after, she passed quietly away, and we doubt not has entered through the gates, into that city, where none of the inhabitants can say, I am sick.

She peacefully departed, on the evening of the 4th of Seventh month, 1866, in the seventy-ninth year of her age.

Memorial of the Monthly Meeting of Friends of Philadelphia, for the Western District, concerning H. REGINA SHOBER.

"PRECIOUS in the sight of the Lord is the death of his saints," This declaration of Holy Writ has been revived in our remembrance when reflecting on the death of our beloved. friend H. REGINA SHOBER.

Her memory being precious to us, we feel it right to preserve a record of one whose life was so devoted to the promotion of the cause of our Lord and Saviour Jesus Christ. And now that she has been added, as we reverently believe, to the great cloud of witnesses who prove the blessedness of dwelling in the faith and hope of our dear Redeemer unto the end, we trust that this memorial of her may be to the edification of the Church in love.

H. Regina Shober was born in the year 1786. Her parents being Episcopalians, she was trained in that religious profession; and as she advanced in years became a highly esteemed member of that Society. In her youthful life she commenced a diary, the object of which, she says, "is to keep in remembrance the kind and gracious dealings of the Father of mercies with me, and to leave a testimony to the truth of that

precious Gospel which brings life and immortality to light." In this it is recorded that from her fifteenth year she had been at times ardently engaged in seeking the Pearl of great price, and was convinced that the vessel must be prepared for, and receive the inscription of "Holiness unto the Lord," ere she could see his face with joy. In another place she remarks, "An humbling sense of my own unworthiness daily teaches the all-important lesson, that there is no safety one moment for any one of us, but while watching unto prayer."

About the twenty-second year of her age she was deeply impressed with the belief that it would not be right for her to remain a member of the religious society in which she had been educated, and that it would be her duty to attend the meetings for worship of the religious Society of Friends.

This conviction brought her under many sore conflicts, chiefly because of the persuasion that it would wound the feelings of her tenderly beloved mother, and of many dear and valued friends.

In earnest prayer to the great Searcher of hearts, she sought for the guidance of his pure Spirit, and entreated that neither earthly affec-

tion nor fear of reproach, might influence her or prevent her from doing the Divine will.

In the Second month of the year 1813, she applied to be received as a member of our religious Society, and in the Ninth month of the same year was acknowledged as such by the Monthly Meeting of Friends of Philadelphia, for the Southern District.

At this time she says in her diary, "Father of mercies, keep me on the watch tower that I may hear thy voice and know thy blessed will concerning me. 'Behold, I have left all and followed Thee,' has often been the language of my heart, and such sweetness and quietness have spread over my whole soul, that I have said, could not I go to prison and death for thee? Then indeed thy yoke was easy and thy burden light, but O Lord, thou knowest my weakness, and that without thee I can do nothing."

Frequent and fervent were her petitions that she might be instructed as to the will of the Lord concerning her, and be enabled to do whatever He might require at her hands.

In the year 1817 she believed it to be her religious duty to bear a public testimony in our meeting for worship, to the truth as it is in Jesus. This was a costly sacrifice offered in obedience to the Divine will. She records in relation to it:

"He who knows my heart, knows what it has cost me—my soul bows in humble acknowledgment of his mercy to me a poor weak woman. May He finish his work in my heart, and enable me to dedicate my life and all my powers afresh." Continuing simply and humbly dependent upon her Lord, she experienced a growth in grace, and was acknowledged as a minister of the Gospel in the religious Society of Friends in the Second month of the year 1820.

Soon after this she says, (in her diary,) "Gracious and merciful One, who alone knows me; make and keep me faithful. Thou knowest I often tremble at the situation in which I am placed, and as it has pleased thee thus far to lead me about and instruct me, keep mine eye singly directed unto thee. Then shall I be enabled through thy grace to go at thy bidding, and tell unto others what thou hast done for my soul."

"Oh! help me to be faithful. I have none in heaven but thee, none in all the earth I desire in comparison of thee. Help me to overcome the natural diffidence that so much obstructs my way, whatever of suffering it may cost me. Break these chains, that the glorious Gospel liberty which I believe is my privilege in common with thy children, may be my happy experience;

for thou knowest that I do love thee—that I fervently desire that body, soul and spirit may be sanctified, and made meet for thy use."

In the year 1822 she first travelled as a minister of the Gospel, with the approbation of the Monthly Meeting of which she was a member, visiting the meetings of Exeter and Muncy. In succeeding years she was repeatedly called by her Divine Master to labor in various parts of our own and other yearly Meetings, both in public and more private ministry.

In these solemn engagements it was her fervent concern to minister only in the ability which God gives. Under this feeling she thus petitions, "Heavenly Father, my unfailing Friend, help me once more to renew my covenant, and bind every sacrifice with cords to the horns of the altar. My soul longs, yea, pants at seasons for an entire conformity to thy will. Again and again enable me to surrender my all—to suffer patiently—do the little required of me cheerfully, knowing that thy will is my sanctification."

"I entreat thee for the sake of Jesus Christ thy dear Son, who bore my sins in his own body on the tree, and for my poor soul's sake, that thou wouldst blot out my many transgressions and remember mine iniquities no more. Enable me, Oh! Thou whom I do love and desire faith-

fully to follow and serve, to commit all my sorrows, to cast all my burdens, for they are indeed many, at thy blessed feet, believing in thy power that will and can support, and, in thy own time, turn my mourning into songs of praise. Amen."

The consolations of the Gospel were the frequent theme of her ministry. Having experienced that these abounded in Christ even in the midst of suffering, she could preach to others, that if they had been made partakers of afflictions as his disciples, they should also in his own time be made partakers of his consolations.

In the year 1839 she removed to reside within our limits, and became a member of our Monthly Meeting. During her long residence amongst us, we were sensible that it was her earnest concern to be "an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity." She was conspicuous for her simplicity and moderation, guiding her outward affairs with much discretion, and realizing that godliness with contentment is great gain. Thus, with moderate wordly possessions, she was enabled to exercise a liberal hospitality of which many were partakers.

Not a few can also bear witness to the comfort of love and spiritual edification which was imparted by her in social intercourse.

In a letter to a young friend who had become unsettled in regard to the doctrines and testimonies of our religious Society, she writes, "I well know that it is a simple, narrow, self-denying path, and although I do believe that the blessed compassionate Shepherd has his own sheep and lambs in every fold, who are precious in his sight, yet from the full conviction that the principles and testimonies of Friends, as they one after another were opened to my view and sealed on my heart, were most consistent with the doctrines contained in the Holy Scriptures, and that my present and everlasting peace seemed to depend on simply giving up all I had been taught from childhood as respects forms and ceremonies in religion, I have no hesitation in saying that for myself there was no other path to peace." It may be here appropriately mentioned that one of the first practices which she felt herself conscientiously restrained from uniting in, was the singing of the congregation as a part of public worship.

Nearing the close of life she thus writes to a friend, "If only our many trials and afflictions work for us, through the mercy of God in Christ Jesus, a far more exceeding and eternal weight of glory, dare we crave an exemption from one of them. Will not one moment in that blessed

happy home that none can deprive us of, and into which sorrow can never enter, more than compensate for all we have suffered. Yes, we shall praise Him too for every cup of bitterness, in mercy and wisdom made our portion, while sojourning in this vale of tears. How much we need to bring us to the Saviour's feet and keep us there."

Her ministry, while it was often exercised in weakness and in fear, and expressed in much simplicity, was in the demonstration of the Spirit and power. She was thus often instrumental, under the constraining influence of the love of Christ, in raising the life in our religious meetings, and also in comforting Zion's true mourners; knowing how to speak a word in season to them that are weary. Her offerings in prayer were mostly brief and fervent, making request with reverence and godly fear.

Sympathy with those who were in any trouble was a conspicuous trait in her character. To visit the sick, to feed the hungry, to clothe the naked, she deemed her plain christian duty, and, while faithful herein, in no common degree, she ever considered herself an unprofitable servant. Many can testify to the consolation which in tender love and pity she was enabled to impart to their sorrowing minds.

She was as a nursing mother to those who were young in the ministry, and quick to discern the work of grace in any, and to cherish it in those who were yet as babes in Christ. Her humility and sweet expressions of sympathy encouraged such to accept the offers of redeeming love, and to press forward in the way of holiness.

Having endeavored meekly to follow her Redeemer, through a long life of service and of suffering, and having abundantly testified to the sufficiency of his grace and the value of his atoning sacrifice, little remained for the evening of her day but peacefully to await the summons home.

She never enjoyed robust health, and in her declining years was enfeebled by frequent attacks of illness. Although these, for the last few months of her life, did not cause increased uneasiness to her friends, yet she seemed to see with clearness that her end was near.

Though nature shrank from the last conflict, yet, having long felt herself to be a stranger and pilgrim upon earth, she evidently longed to depart and be with Christ, which is far better; looking forward with joy to that happy home in Heaven, where, as she at times expressed, the love and mercy of her Lord and Saviour had prepared a mansion for her.

On the afternoon of the 15th of Fifth month, 1865, when appearing unusually comfortable, she requested that some young friends, in whom she felt much interested, and who were about leaving the city, might be sent for, saying, "If they do not see me now they will never see me again." This anticipation of her approaching end was soon realized. About midnight of the 16th she was attacked with severe pain, which, for a time, was too acute to allow of much expression. When partially relieved, she was sweetly engaged in vocal prayer, craving that the work might be cut short in righteousness. Soon after, as we reverently believe, her petition was answered, and her redeemed spirit was admitted into that "rest which remaineth for the people of God."

She died on the 17th of Fifth month, 1865, in the 79th year of her age, a minister of the Gospel for more than forty-five years.

"Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Testimony of Birmingham Monthly Meeting, held Tenth month 2nd, 1867, concerning our friend JAMES EMLEN, *deceased.*

FROM the lively recollection we have of the exemplary walk, meek and quiet spirit of our late beloved friend JAMES EMLEN, we feel engaged to preserve some record of his life and christian experiences, in order that others, seeing his good works, may be encouraged to follow him, even as he endeavored to follow his Divine Master.

He was the son of James and Phebe Emlen, and was born at Middletown, Delaware County, Pa., the 17th of Sixth month, 1792.

Being the youngest of six children and but six years of age at the time of his father's death, (his mother having previously deceased,) his early training devolved almost wholly on his grandparents, Caleb and Ann Pierce. At an early age he was entered at the Boarding School at Westtown, and after completing his education he removed to New York City, where he served a four years apprenticeship to a mercantile business.

It was during his stay here that he so far yielded to the temptations of gay society, as to cause him in alluding to it in after years to say, "It was a dark spot in my life from which noth-

ing but Infinite Power could ever have delivered me; a life of dedication is a poor return for such mercy."

A few weeks previous to his decease, in conversing with a friend relative to this period of his life, he said, (in substance,) he was a gay and fashionable young man, but having been brought under the powerful hand of his Heavenly Father, one of the first things in which he was required to take up the cross, was in relation to the arrangement of his hair, which he had been accustomed to wear in the fashionable mode of that time. This sacrifice, he said, although it may seem, and is a very little thing, was much against his inclination, but he yielded, and experienced the reward of a peaceful mind. Another requisition of duty which he found enjoined upon him, was the use to a single person of the pronoun "Thou." He remarked that this was a great trial to him, but the peace which followed, amply compensated for the sacrifice. He was sensible, he said, that the work of religion was going on in his heart, before he made any change in his personal appearance or in his mode of language.

About the twenty-second year of his age he removed to his farm at Middletown, Pa., and at twenty-four was married to Sarah Farquar, an

approved minister of the Gospel, who for thirty-five years proved a true helpmeet to him.

Finding his strength inadequate to the labor and exposure of properly conducting a farm, he opened there a school for boys, where, besides mental training, he endeavored to sow good seed in the hearts of those entrusted to his care.

At the age of twenty-six he was, after deliberate consideration by Chester Monthly Meeting, appointed to the important station of Elder.

In 1828 he was released by his Monthly Meeting, to accompany our late valued friend Thomas Shillitoe on a religious visit to the meetings within the Yearly Meetings of Ohio, Indiana, North Carolina and Virginia. He was favored with ability to perform most of this journey amid many trying scenes in our religious Society, which took place about this period.

In relation to their parting at Sutton's Creek, North Carolina, Thomas Shillitoe remarks in his journal, "We parted in near affection, after having travelled together many months in much harmony."

In the spring of 1835 he removed with his family to Westtown, and was usefully occupied as a teacher in that interesting seminary until near 1849, when feeling himself released from further service there, he removed to reside in

West Chester, and became a member of this Monthly Meeting, by which he was soon after re-appointed an Elder.

A fervent desire for the advancement of the cause of Truth in the earth, and especially for the spiritual welfare of those of the same household of faith, was conspicuous in the character of our dear friend, and was frequently manifested in the way of epistolary communications; from some of these the following extracts are taken.

In reference to an account of an individual which he had been perusing, he writes, "Quiet, peaceful, one of the hidden members of the body; and how important these are, may be inferred from the fact that the most vital and important parts or members are such as are out of sight; and I have often thought if we may only feel assured we are of the body, whether hidden members or not, it would not matter; but yet how important that these should be preserved in a sound and healthful condition; and as He who made that which is without, made that which is within also, to Him we must look for the healing virtue of Divine life, when any thing is out of order, or in an unsound condition. Therefore, let none conclude, because they may think themselves out of sight, that they are needless or useless members of the Church of Christ. I am

confident, that such, keeping their places in humility, do often secretly minister grace to beholders.

O! for a succession of such as love the Truth, and who desire none of the novelties of the present day; very thankful indeed to be permitted to share in the inheritance left by our forefathers; to drink of the old wine."

In reference to the ministry, he writes: "Of one thing I have little doubt, that all who are rightly called into the ministry will first be instructed to see and to feel, that of themselves they can know and do nothing. This weans from all dependence on ourselves, and prepares the humble mind to have faith in Christ, although with the poor Centurian, we can adopt the language, 'I am not worthy thou shouldest come under my roof, neither thought I myself worthy to come unto thee, yet speak the word only, and my servant shall be healed.' A very humble view of himself, but such confidence in Christ as to gain for him the encouraging language, 'I have not found so great faith, no, not in Israel.'"

"Indeed, I can say from my heart, I have a very friendly feeling for a brief and lively ministry; and in this view of the subject, no one has any occasion to plead the lack of eloquence and the stammering tongue, for it is not so much

the words, how good or how many, but how lively; feeding the hungry with the true bread, and not with pictures and descriptions and dry doctrines; nay, is it not true, that even a word fitly spoken is like 'apples of gold in pictures of silver.' The rehearsal of a text, with right authority, may have the effect to gather an assembly unto Christ the invisible Teacher, to settle them upon Him, and upon his teachings, which is all any minister should desire."

Again he writes, "It is no doubt a time of general shaking amongst us, and how needful under such circumstances, that we feel ourselves to be based upon that which cannot be shaken nor removed:—here must be our fellowship and unity; members of the one spiritual body, many members, but having one Holy Head and Lawgiver." "I crave above all things purity of heart, and an increase of those unseen heavenly graces, which are more professed than possessed by some who bear the name of Christ."

Again, "It has indeed felt to me very much like the time referred to, when there was nothing but a few barley loaves and some small fishes remaining amongst us.

"There is a great deal of noise and outward profession in the Christian world; but the anointed eye must see that if all the chaff, all

except the solid wheat, were sifted out, little would be left; and yet, that little, with the Divine blessing, may be sufficient; and therefore our faith must not be in the wisdom of man, nor in the multitude of words, but in the innocency, simplicity and humility of the Truth itself, and the power of its operation." "I greatly desire to be preserved from all deceit and mixture, and yet I find the enemy is ever watching to take me in weak moments, and I find, as I suppose we all do, that I am never safe without keeping in a watchful, prayerful condition."

"It feels to be very desirable that we constantly bear in mind, that 'the day and the night are both alike to Him;' that in our times of stripping, and desertion, and temptation, we are as much under his baptizing hand, as in seasons of strength and comfort."

His views in regard to the Holy Scriptures are clearly expressed in a letter under date of Twelfth month 6th, 1862, as follows: "To be favored with the enlightening and enlivening influence of that Holy Spirit which inspired the writers of the sacred volume, is of all others, the most precious gift we can obtain; this enables us to understand and relish what we read; and as we are faithful to the impressions it conveys, it becomes a precious aid in the path of a devout

life, and gives a true feeling of love and fellowship with Him, who inspired, and with those who wrote the Scriptures.

"This precious Spirit of Christ is a light to our path, a weapon of power in the hand, a covering or garment that gives admittance into the Bridegroom's chamber. And if in reading the sacred volume we are favored with some lively view and feeling of a particular passage, I believe it has been found good to pause, and allow our Holy High Priest and Minister to expound the same and convey to us Himself the instruction it contains. If, without this solemn introversion we continue reading, or refer to the commentaries of men, we may lose the edification intended, and have our attention diverted from the spirit to the letter, and thus suffer loss, without perhaps, knowing the cause."

"In the midst of all the peculiar trials that surround us, I feel a comfortable hope that the foundations of many are being laid with precious stones, with humility, with living faith, and living hope, and fervent charity; which, though out of sight, are seen by Him who seeth not as man seeth, but looketh at the heart."

In another letter he says, "I notice with much interest thy remarks about the 'awfulness of delay in the great work of preparation.' The care thou

expresses in disclosing thy feelings on the subject, is an evidence to my mind that the concern is a right one, and from the right source. He who makes such solemn impressions on the mind would have us quietly to cherish them, and not to scatter them and fritter them away in a light, or even a familiar manner to any one. Our strength depends on keeping to an inward, retired state of mind, abiding in the Vine, the root of life, and drawing all our supplies from thence."

"'If any man have not the Spirit of Christ he is none of his;' and if we have this, we have the spirit of prayer and supplication, whereunto we may continually resort. He, and He alone, thoroughly knows our condition and what is needed to heal us. Man's prescriptions may not suit our case, and I would encourage thee to observe care not to converse too familiarily on solemn subjects."

He was on several occasions an acceptable companion to valued ministers, on religious visits in other, as well as various parts of his own Yearly Meeting; was faithful to apprehended duty in little, as well as more weighty matters; a kind and sympathizing friend to the poor, his foot many times pressed the door-sill of those who sat in solitary places, and to the couch of

sickness and suffering he was a frequent and ever welcome visitor.

Having, through submission to the teachings of Divine Grace, attained to the possession of an even, cheerful spirit, he was in social intercourse, kind and courteous to all, and was careful not to hurt the "oil or the wine" in any.

His solid, reverential waiting in our religious meetings, was instructive; and his occasional exhortations will be remembered by many, especially his earnest appeals to mothers, as heads of families, to commence the training of the infant mind at a very early age.

He was taken unwell in the autumn of 1866, and his constitution at no time robust, gradually yielded to the inroads of disease; growing weaker day by day, he lay, for the most part, quiet and peaceful, and was enabled to look forward to the end with a calm, confiding faith, that He who had through a long life been his guide, his stay, and his comforter, would graciously condescend to be with him, and support him to its close.

The following expressions preserved during that interesting period, were thought worthy of insertion here.

"I have been mercifully preserved in resignation to the Divine Will; I desire none of you may

ask my life, fearing I might never again be blessed with the same peaceful state."

"I have endeavored not to abuse my Heavenly Father's mercies; not to presume upon them; my prayer has been, 'Keep me Lord from presumptuous sins.'"

"I have prayed that if it be the Lord's will, I might be taken to his rest now, and that you, my dear children, may all be, in the Lord's time, gathered home to his rest."

"What an awful thing it would be to me, at such a time as this, not to feel his presence near; but my Saviour is altogether lovely, and I long to be in his arms." "My life has been wonderfully prolonged in this sickness; for what end I cannot see. I don't know how it may terminate with me, but if I should recover, I hope to be a more dedicated man to his cause."

"Though I have never at any time in my life felt less worthy of Divine love and compassion, I can truly say, they have never been so graciously and abundantly extended to me."

"I can truly say we have followed no cunningly devised fables, but the everlasting Truth."

"My Saviour has been very sweet to me since I have been lying on this bed, and indeed all my life long He has been very precious to me.

'What shall I render unto Thee
benefits.'"

On being removed on one occasi
noticed to tremble considerably. He
"It is only the frame of my tabernac
trembling, I have no guilty conscience
with."

"I esteem it a great favor, that t
has made no serious inroads upon m
desire to have my understanding, tha
live, I may appreciate the kindness o
venly Father."

"I have always had rather a dread
embrace of death; but latterly it has
though it would be a relief."

My love to you is very great; but i
of myself; it is the love of God, whic
less—boundless—extending the world

On being asked if the nights seeme
replied: "I don't feel them long at a
I can feel my Saviour near."

The evening before his close, he
think I shall be very thankful to b
when the right time comes." And near
when it was thought the powers of a
had ceased, he was aroused with th
"This will soon all be over, there is
the way;" to which he very audibl

"Nothing—nothing—nothing." These were his last words.

He quietly passed away on the evening of the 23d of Tenth month, 1866, in the seventy-fifth year of his age.

"THE MEMORY OF THE JUST IS BLESSED."

Memorial of the Monthly Meeting of Friends of Philadelphia, for the Southern District, respecting our late beloved friend, ELIZABETH EVANS.

SHE was the daughter of John and Rebecca Barton, and was born in Newton, Camden Co., N. J., the 2nd of First month, 1794. Having naturally a lively social disposition, her company was attractive to many, and she was often led into gaiety and frivolity among her young friends, thus making work for repentance. In the mercy of her compassionate Lord and Saviour, when about the nineteenth year of her age, she was favored with a renewed and powerful visitation of his Spirit, and brought under deep-felt conviction for sin.

Great inward conflict was her portion, causing her often to retire to solitary places, where, unobserved, she might wrestle in spirit for divine

forgiveness and that peace of mind which
Lord alone could give. Having bowed in re
ent submission to His will, sacrifices in obedie
to apprehended duty were made, and she fo
herself restrained from indulging in some thi
in which she had previously taken delight,
was led into great plainness and simplicity
dress and manner. From this time the worl
grace in her heart appears to have gone stea
forward, and so marked was the change produ
in her conduct and conversation, that it soon
evident the resolution had been formed, in hun
child-like dependence on divine support
guidance, "Let others do as they may, as
me I will serve the Lord."

During this interesting portion of her life
was favored with the Christian counsel and
couragement of that deeply experienced minis
of the gospel, Richard Jordan, then a membe
the same meeting, and whom she ever afterwa
greatly loved as a father in the Truth.

During the earlier portion of her religious l
many deep and painful baptisms were allotte
her, doubtless for the further purification of
heart, and as a preparation for the solemn w
of the ministry, into which she was soon call
But she did not venture to engage in it u
her mind was clothed with the fear that all

good she had thus far known, would be withdrawn if she did not yield to the impressions of duty. She first spoke as a minister at Newton Meeting, in the year 1815, when in the twenty-second year of her age, and in the Third month, 1818, she was acknowledged as a minister of the Gospel, by Haddonfield Monthly and Quarterly Meetings.

In the First month, 1819, she was furnished by the same Monthly Meeting with a minute of unity to visit the meetings within the limits of Bucks Quarter, and also some meetings in her own Quarterly Meeting; and during the five succeeding years she was repeatedly engaged in other religious services with the unity and approbation of her friends. The state of mind in which she entered upon one of these weighty engagements, is thus described in a letter to a friend: "I may truly say I went in fear, and in much trembling, but I found the preparatory baptism was good for me, and was renewedly made to feel from whence all true help cometh."

Thus relying in simplicity of heart upon the unfailing Helper of his people, and endeavoring to keep near to Him in spirit, she experienced preservation and an increase of ability to proclaim the riches of redeeming love, and extend the invitation to come, taste and see that the Lord is

good. After returning from a visit to several of the Quarterly Meetings in the year 1824, she thus gratefully acknowledged the aid received. "My mind is tranquil and satisfied; we can say of a truth we served a good Master, and we always found Him near to help in the time of need. It is a most serious time to go abroad, but as humility is abode in, and the Arm of Power confided in, and prayer constantly exercised, all is made easy: we were wonderfully preserved."

In the Twelfth month, 1824, she was married to our late beloved friend, William Evans, and soon after became a member of this Monthly Meeting.

To her husband she was an affectionate companion and true helpmeet, sympathizing with him in his religious exercises, and in seasons of trial and difficulty. She united with him in a godly care over their children, endeavoring by precept and example, to train them up in the fear of the Lord, and love of the principles and testimonies of our Society.

Endeavoring to serve the Lord with a dedicated heart, much labor in the ministry of the Gospel fell to her lot during the remaining thirty-seven years of her life.

In the course of her religious labors, beside the diligent attendance of the meetings to which

she belonged, visits in obedience to apprehended duty, were made to all the meetings of Friends composing Philadelphia and New York Yearly Meetings, and family visits within the limits of this and other Monthly Meetings. All the Yearly Meetings in this country, at that time, except North Carolina, were successively visited, together with many of the meetings belonging to them. In all these services she had the approbation of her friends, and they appear to have been acceptable to those visited.

Knowing the source from whence true Gospel ministry proceeds, and waiting in prostration of soul for the direction and quickening influence which the Lord in condescending mercy imparts to his depending, single-hearted children, she was often made an instrument of good to others. Very fervent and impressive on many occasions were her gospel communications, enforcing the great truths which she had herself learned in the school of Christ, especially the need of regeneration and of thorough submission to that Grace, which alone can sanctify the heart and prepare it for the Lord's service. She was frequently led to address those in the younger walks of life, and with pathetic earnestness, entreat them to dedicate their hearts to the blessed Redeemer who died for them, and was still tenderly wooing

them by his Spirit; inviting them to take his yoke upon them, and bear his cross with holy magnanimity, that thus they might find rest to their souls, and partake of the joys of his salvation. The word of alarm and warning was often sounded by her in Christian love, to arouse the lukewarm and indifferent, and also the rebellious, while to the struggling burden bearers, and the mourners in Zion, sympathy and encouragement were extended, with the assurance of their being regarded by Him who seeth in secret, and who rewardeth openly.

The principles and testimonies of our religious Society were very dear to her. She often found it her place to exhort our members to support faithfully the Discipline established in the wisdom of Truth, as a hedge for their preservation, and she warned them against in any manner departing from the alone sure foundation, Christ Jesus, the Rock of Ages, on which our faithful predecessors in the Truth were concerned to build.

She greatly desired there might be a succession of upright standard bearers preserved in the Church; and on one occasion in the Yearly Meeting, spoke of the faithful worthies who had been gathered to their everlasting rest, beyond the strife of tongues; and, alluding to the vacancies

thereby made, quoted the command: "Strip Aaron of his garments and put them upon Eleazer his son." She craved that our yóung Friends might be clothed with the garments that clothed some of these, and that they might walk by the same rule, and mind the same thing. "Their God still lives to qualify, dignify and beautify the members of his Church, and if those who are tremblingly alive to the cause, keep close to their exercises, they will be prepared to take the places of those who have been removed; the mantle of Elijah will rest upon Elisha."

Her faith in our Lord and Saviour Jesus Christ as a Divine Redeemer who gave himself for the sins of the world, and is our Advocate and Intercessor with the Father, was strong and steadfast; and she most firmly believed in the efficacy of his atoning sacrifice. She frequently adverted to the necessity of implicit obedience to the teachings and monitions of the Holy Spirit; the light of Christ in the heart, and expressed her full faith in its guidance and direction, even in the ordinary affairs and events of life, when this was sought in honesty and sincerity.

In disposition she was open-hearted and cheerful, and manifesting a warm interest in the wellfare of her friends, especially those of the younger class, she was much beloved by many of them,

and was, we believe, instrumental in the Divine hand in drawing some into the safe, but narrow way which leads to life and peace. The last time our beloved friend spoke in the ministry at her own meeting, she addressed the young men particularly, and said that nothing would give her greater joy, now, in the decline of life, than a firm belief that there would be raised up in that place a little army, who would stand as testimony bearers to the Truth, and she hoped there might be such raised up, who would be faithful to that cause which she most ardently loved, and which, though conscious of many short comings, she had endeavored to advocate and uphold. They were exhorted to keep inward and retired, and not allow the many discouraging things which surrounded, to have an undue influence on their minds.

She was often humbled under a consciousness of the infirmities and weaknesses incident to human nature, and made sensible of her deficiencies in the sight of Infinite Purity; she therefore felt the need of constantly watching unto prayer, craving preservation from day to day, and strength to overcome every obstacle in her heavenward journey. When drawing towards the close of life, she gave expression to her feelings in the following impressive words: "I have not a wish

to be elevated one step above the condition of a true and sincere beggar at the footstool of mercy and the throne of grace, for I believe it is the only safe place for an immortal soul that is still clogged with the shackles of mortality, and beset with the temptations and buffetings of an unwearied adversary. How good and how sustaining it is to remember that we have an High Priest, Jesus Christ, the eternal Son and Sent of the Father, who is touched with the feeling of our infirmities, who was tempted in all points like unto us, yet without sin, and who is able and willing to succor all them that are tempted; and who is our Advocate with the Father."

During a number of the last years of her life, she was afflicted with disease which at times threatened serious consequences, but she did not allow her sufferings to interfere with a cheerful performance of her domestic and social duties, whenever able, nor to abate her deep interest in the welfare of our religious Society, nor lessen her anxiety to be found faithfully performing the work assigned her in the church of Christ. A short time before her decease, she accompanied her husband on a visit to a friend, near Salem, N. J., and to attend Salem Quarterly Meeting. In the meeting of Ministers and Elders, she said she had dwelt much on the language, "Men

ought always to pray and not to faint." That while she had no unity with the spirit of activity which was so much afloat in the present day, and which leads to the repetition of mere words, she believed the state of the church called for deep indwelling and travail of spirit before the Lord. To this she encouraged all, and expressed the belief that there were some struggling ones, who were silently pleading, as at the Master's feet, for preservation, begging for themselves and for the church. That the Lord regards such as these, and would continue to regard them; they wear the sackcloth underneath, and this is right, and that such were the salt of the earth. And although discouragement might so abound, that some who were thus exercised, might conclude they were of the hindermost of the flock, or might even doubt if they were of the flock of Christ at all, yet, as they struggled to maintain the warfare, preservation would be experienced: that it was in the night season Jacob wrestled with the angel, and it was declared of him, "As a prince hast thou power with God, and hast prevailed." She mentioned what a mercy it was that we have an High Priest who is touched with a feeling of our infirmities, and that she wished to encourage all to persevere in this deep inward fervent prayer, believing that as such an exercise

was maintained by those who mourned for the desolations of Zion, "Judges would be raised up as at the first, and counsellors as at the beginning," adding, "it is my firm faith and belief that it will be so, though I may not live to see it."

Early in the following morning she was taken ill at the house of the friend where she was staying, and quietly passed away, about an hour after the commencement of the attack. She died in the 14th of the 11th month, 1861, in the sixty-eighth year of her age.

Having through Divine goodness and mercy been enabled to hold fast the faith and retain her integrity and love to her dear Redeemer to the solemn close of life, we have the consoling assurance, that, when thus suddenly called, she was found with oil in her vessel, and her lamp trimmed, prepared to go forth and meet the Bridegroom of souls;—and, we may reverently believe, has been permitted in the Lord's mercy to enter into His everlasting kingdom of joy and peace.

Signed by direction and on behalf of the Monthly Meeting, held 3rd month 25th, 1868.

CHARLES J. ALLEN,
SARAH D. ALLEN, } *Clerks.*

A Memorial of the Monthly Meeting of Friend Philadelphia, for the Southern District, held M month 23rd, 1868.

From a belief that much encouragement be derived by survivors, from contemplating consistent example of those who during a life have been dedicated to the Lord's ser and enabled through obedience to His Holy rit to promote the cause of truth and righte ness in the earth, we are engaged to preser memorial of our beloved friend William Eva

He was the son of our late valued friends athan and Hannah Evans, and was born in P delphia the 5th day of the Tenth month, 1 and during his whole life was a member of Monthly Meeting. From memoranda whic states he believed it right to preserve of Lord's dealings with him, it appears he was quick, lively disposition when young, and d clined to restraint, which increased as he g older. The society of religious people was some to him, and he sought the company of t whose passions and propensities, were unsub ed to the Cross of Christ. By pursuing course he remarks, "Corruption strengthe the innocency of childhood was tarnished, and carnal appetites began to seek indulgences, tot

at variance with purity of heart, and that life which my parents earnestly labored to inculcate and keep their children in."

While learning the business which he afterwards followed, he was exposed to many temptations, being much separated from the care of his anxious and exercised parents, and subjected to intercourse with those who knew little or nothing of the work of religion. In this season of danger Divine mercy was extended to him, and he was kept from falling into the evil habits and conversation of some of his young companions.

It was the practice in his father's family frequently to read aloud in the Holy Scriptures, and the writings of Friends. On one occasion when collected for that purpose, he was brought into much contrition by reading William Leddra's epistle written the day before his execution. "It was," he says, "an extraordinary visitation of heavenly love, the savor of which continued many days," producing a sense of his sinful, impure condition; and fervent desires were raised after holiness. "The Light of Christ shone clearly into my heart," he remarks, "showing me that many of my habits were contrary to the Divine purity, and must be abandoned—that many of my words were light and unsavory, and a guard must be placed at the door of my lips. Love

flowed into my heart toward my gracious, Almighty Parent pre-eminently, and then towards all men as brethren and creatures of the same all-powerful Hand. I desired above all things to be with Jesus, and to know Him to continue with me, and at that time it seemed as if He did condescend to manifest himself in a clear manner, so that his countenance was lovely, and I walked under his guidance and protection with great delight. It was the baptism unto repentance, the day of my espousals, the beginning of a new life; and while favored with these heavenly feelings, I thought nothing would be too hard to part with in obedience to the will of my Saviour."

He was at this period about seventeen years of age, and although he had set out in earnest to walk in the straight and narrow way, he found that his evil propensities were still strong, and his soul's enemy unwearied in endeavors to overcome him. For want of keeping on the watch, he yielded to temptation, and was thereby introduced into much conflict and distress, and made sensible of the Divine displeasure; yet in the midst of judgment, the Lord remembered mercy, and through the operation of His blessed Spirit, brought him again to tenderness of heart, and humbled him under a sense of unworthiness of his condescension and love.

About the twentieth year of his age, he appears to have passed through many baptisms and mortifying dispensations, doubtless designed for his purification and refinement. He also experienced seasons of Divine consolation, wherein he says he was enabled to pour out his soul before the Lord, and fervently craved to be made one of his children, and to serve Him all the days of his life. At one period, when passing through a time of great seeming desertion, the enemy took advantage of his bereaved condition, and started the doubt whether Jesus Christ was his Saviour, and insinuated that he had never heard his voice.

Not being able to feel that faith in the Lord Jesus Christ which he thought he once possessed, "great distress and anxiety," he says, "came upon me. I searched the Holy Scriptures, and diligently read various religious works which I hoped would restore the lost pearl, but it was all in vain. I was utterly unable to regain my faith in Christ, which had been an anchor to my soul in many tossings and tempests." For a long time he was kept in this condition, until he ceased searching books or striving to satisfy himself by argument. "I looked up to my Heavenly Father," he remarks, "but all was hid from me, and I wondered how it was that I should be unable to believe in the Lord Jesus Christ, who I had

been taught and never had doubted was t
viour." Through this distressing conflict,
kept steadfast and patient; and one e
while walking out for meditation, with hi
turned towards the Lord, he says, "He
my soul sought above all things, suddenly
to his temple, and by His Holy Spirit ga
to see that He alone is the author of tha
which entereth within the vail and give
tory over the world, the flesh, and the devi
that it is not founded merely on what is re
is really of the operation of God on the he
rejoiced exceedingly and gave thanks t
who is worthy of all praise and honor, an
will not give his glory to another. I cou
firmly believe in the Lord Jesus as my S
because of the renewed revelation of th
Spirit giving me that faith in Him, and t
mercy I have never since been permitted
any doubt respecting his divinity, his me
or any of his offices in the redemption a
vation of man. I record this under a sense
own nothingness, and for the purpose of e
the glory of his grace, believing that th
dation of true gospel saving faith, is the i
ate manifestation of the Holy Spirit; an
this which draws the dedicated soul to
and enables it to believe in Him savingly,

upon and to follow Him as our Redeemer, and the Captain of our salvation."

He referred to this dispensation later in life, as a peculiar favor and blessing; and it was no doubt a means of preparing him firmly to defend the fundamental doctrine of the divinity of our Lord and Saviour Jesus Christ, when in after years it was openly denied by many under our name, and also to preserve him from the error of regarding the Holy Scriptures as the origin and ground of that faith which comes only through the operations of Divine Grace in the heart. "The Scriptures," he remarks, "are an invaluable record of all those things most surely believed by the faithful followers of Christ, who have the opportunity of reading them; but it is God alone, who can give true and saving faith in his beloved Son, and in the truths of the Gospel, and it is by his mercy we are preserved to the end in the possession of that faith."

After commencing business on his own account, he had great fear of bringing a shade or reproach on the profession of the Truth, or upon our religious Society; and whenever anything presented, however profitable, which appeared to conflict with either, he felt most easy to decline engaging in it. His business was small, and on one occasion he was brought under concern lest it should

not prove adequate to his necessities; but his gracious Master condescended to show him that if he was faithful to his requirings, he should never want for food or raiment. "The language and impression was so clear," he says, "humbling my heart before Him, that I believed his word; and thereby proved that that faith of which He is the author, is the substance of things hoped for, the evidence of things not seen. My mind firmly and peacefully rested in it, as much as it would have done in an independent estate, although no change in my business very soon occurred."

Not long afterwards an opportunity presented for engaging in more extensive business, and he felt strongly inclined to embrace it, especially as that which he was then pursuing had been seriously interfered with by the war, so that it appeared doubtful whether it would support his family. A secret uneasiness, however, attended his mind in reference to the change, and he remarks—"my doubts increased, and one day sitting in our religious meeting, it plainly appeared to me that though the mind may be able to compass much, yet beyond its capacity it cannot go. If all its energies are enlisted in the concerns of the world, and their pressure is as great as it is capable of bearing, the all-important work of religion must be neglected." These impressions

made him afraid to risk his everlasting salvation for the sake of worldly emolument, and led him to the conclusion that it would be safer for him to decline the offer; and when this was done his mind was made easy, and he was able to repose in humble confidence in Divine Providence; "remembering," he says, "that the earth is the Lord's, and the cattle on a thousand hills, and He in inscrutable wisdom and kindness, will dispense what He knows we need." Subsequent events showed that if he had followed his own inclination and judgment on the occasion referred to, he would probably have become involved in great embarrassment and anxiety, and perhaps been disqualified for that service in the Church which his Divine Master designed for him.

In the 12th month, 1811, he was married to Deborah, daughter of Aaron and Abigail Musgrave. This union did not long continue—his beloved wife being removed by death in the Sixth month, 1815.

He had very clear openings into the character and qualifications of a minister of the Gospel, several years before he was called to the service himself. They produced the conviction that all who are rightly placed in that important office are made ministers by Christ, and that which they preach should be from the direct openings

and communications of His Spirit. "These things," he says, "I was favored to see in the light of the Lord Jesus, and at times I felt as if I could stand forth as a servant under his authority, to proclaim the glad tidings of life and salvation, and gather souls in the gospel net." Again he writes, "Neither the most extensively gifted nor those of the largest experience, have anything of their own to communicate which can really profit the people. All must reverently wait upon Him, without whom they can do nothing, and it is only as He opens the spring and causes it to flow afresh, that any, the least or the greatest, are authorized and qualified to attempt to minister to others."

With these convictions of the solemnity and importance of the work he was called into, and prepared for by submission to the humbling power of Truth, he first appeared in the ministry when accompanying his mother and another female minister on a religious visit to New England, in the year 1817, in a sitting in a family where they made their home. His belief of his call to this weighty service was renewed and much strengthened by the public testimony of a beloved friend, when not long after he was brought under exercise at his own meeting, and on which occasion he yielded to the divine requiring.

In the year 1820 he was attacked with yellow fever, and such was the violence of the disease, that there appeared little prospect of his recovery. "For several days during this sickness," he remarks, "the beams of the Sun of righteousness were entirely withdrawn, and the sentence of death seemed to have gone forth. All my former experiences were perfectly obliterated, and there appeared nothing left upon which I could ground my hope of happiness." After some time his confidence in Divine mercy was gradually restored—some passages of Scripture were opened, and the views he was again favored with of the humility and purity indispensably necessary for a minister and servant of Christ, raised the belief that the Divine hand was still at work. The language that perhaps "this sickness was not unto death, but for the glory of God," raised a further hope, that he was not cast off, but that the Lord would again have mercy, and that it would prove the means of preparing him more acceptably to come up in his service.

He was acknowledged as a minister in the Second month, 1822; and being preserved in a humble, watchful state of mind, depending upon Him who had conferred the gift, he was enlarged in divine knowledge and utterance. Being careful to wait for the fresh putting forth of the Good

Shepherd, his words were accompanied with life and power, rendering his ministry remarkably baptising and edifying. He was often led to dwell in his public communications upon the importance of attention to the guidance and teachings of the Holy Spirit, exhorting his hearers, with much fervency, to yield obedience to the Divine will manifested in the secret of the heart, and showing with clearness that the pathway to peace and happiness, was through the operation of the Cross of Christ. His appearances in prayer though not frequent in our religious meetings, were very weighty and impressive, and when so engaged he evinced much brokenness of spirit, manifesting his sense of the awfulness of that solemn engagement.

His first religious visit with a minute, was to attend the Yearly Meeting held in Baltimore, in the year 1823. From that time to 1854 he was frequently engaged, with the unity of this Meeting, in religious service. During that period, he visited all the meetings of Friends in our own Yearly Meeting, and with few exceptions, those constituting the other Yearly Meetings in this country, and some of them several times. In returning the minutes granted, on the completion of these visits, he frequently acknowledged with much feeling, that in the prosecution of them he

had mercifully experienced from season to season Divine help, qualifying him to perform the services to the relief and solid peace of his own mind.

Being much redeemed from the love of the world, he was enabled to keep temporal things in their proper place, relying on the faithfulness of Him who had given him in early life the assurance he should not want for food and raiment. Although engaged in a business that depended for its success more than some others on close personal attention, yet he freely left it when called to go forth in his Master's service.

He felt a lively interest in the guarded religious education of the youth of our Society, and his services in promoting this important concern, were very valuable and highly appreciated by those associated with him in the management of schools.

He was a practical believer in the necessity of waiting for and relying upon the openings of Truth, to qualify for right decisions in the Church; and being endued with a sound discriminating judgment, he was much occupied and very useful in attending to the affairs of the Society, and he filled for a considerable time several important stations. In reference to the necessity of silent waiting as a qualification for

religious service, he writes:—"There are many lessons to be learned in silence as well as in speaking; and to be brought into a state of child-like docility and obedience to the leadings of our heavenly Shepherd, seems to be the principal end of all the dispensations of His wisdom. The haughtiness of man must be laid low, and the Lord alone exalted in that heart which is prepared to be acceptably engaged in his service. In a state of deep humility and patient waiting upon Him, we become prepared to discern the motions of His Spirit, and in simplicity to yield compliance therewith. There is as much need to learn to be still and to know the active, forward disposition of the human mind reduced to subjection, as there is to experience a willingness wrought to perform the Lord's will when it is manifested. He is a wise Master Builder, and if we abide under his preparing hand, He will fashion us into vessels and instruments for his use."

Being grounded by heart-felt conviction in a belief of the authenticity and divine authority of the Holy Scriptures, the divinity of Christ, and the efficacy of his propitiatory offering for the sins of the whole world, he was brought under much concern and exercise, in consequence of the attempts to invalidate these all important

truths, and he believed it to be his duty to stand firm in the support of them. In common with many faithful Friends, at a later period he was introduced into much sorrow and anxiety, at the unsettlement manifested by many in profession with the Society, and viewed with great concern the efforts which the adversary of all good was insidiously making to introduce new views and practices, and draw away the members from a consistent support of our ancient doctrines and testimonies. He was frequently engaged under deep religious feeling to point out the consequences which must result from such departures; and earnest were his exhortations to his fellow members to uphold the standard of Truth to which our early Friends were instrumental in gathering so many, illustrating by their holy lives and peaceful deaths, that they had not followed cunningly devised fables.

In the Twelfth month, 1824, he was married to Elizabeth Barton, who was at that time and until the close of her life, a highly esteemed minister in our Society. She was a true help-meet to him, and tenderly sympathised with him in his exercises and trials, strengthened and encouraged him in the performance of his varied duties, and shared with him in godly concern and care for the preservation and true welfare of their children.

In the Eleventh month, 1861, his beloved and valuable wife was suddenly removed by death. This solemn event plunged him into deep affliction, but an undoubted evidence was mercifully given him soon after his bereavement, that her redeemed spirit was partaking of the joys of God's salvation; which, he writes, "raised thanksgiving to the Lord my God, who had been with me all my life long, fed me and kept me unto this day, in the hope that He would still condescend to be with me, sustain my head above the billows, and keep me in the hollow of his Omnipotent Hand, so that I may be enabled to fill up the measure of suffering and duty that He may still allot, and know all my sins to be forgiven, and my garments washed and made white in the blood of the Lamb, and be accepted at the last by my gracious Redeemer."

The shock given to his nervous system by this sudden and unexpected event, was great and irreparable. His sight failed rapidly, and it was not long ere he was unable to see to read or to write. To one whose mind had always been active, and who had accustomed himself to employ much time in the use of the pen, or in the perusal of works congenial with the tone of his thoughts and feelings, this was a privation keenly felt. But as he was thus cut off from some outward sources of mental enjoyment, his atten-

tion was more and more withdrawn from external things, and in reverent retirement centered on the inward manifestations of the Holy Spirit. In this deep introversion he was often brought into low places and close searching of heart; producing very humiliating views of himself, of his attainments in the way of holiness, and of his faithfulness in occupying the gifts, and making a right return for the manifold mercies bestowed upon him. Not, as he said, that he found anything laid to his charge, or that there was any known duty which he had refused to perform; but such was his sense of the frailty of human nature, and the awfulness of the soul, when unclothed of mortality, being ushered into the immediate presence of infinite and immaculate Purity, that he felt there could be no hope for him, nor for any, but as in immeasurable condescension, an undoubted assurance was granted of acceptance through that Saviour who died for poor lost man, and whose mercy covered the judgment seat.

Although much restricted by want of sight, and the continued though gradual decline of strength, from going far from home, he frequently attended different meetings in the city, and occasionally visited one or more in the country, at no great distance. It was always a source of satisfaction

to him thus to mingle with his friends, to unite with them in waiting on the Lord, and in seeking for ability to render to Him acceptable worship in spirit and in truth. He was preserved in watchfulness over himself, and under an abiding concern that in his declining years he might do nothing that would bring a shade over the blessed cause he had so long espoused. His ministry, though not frequent, continued to be lively and weighty; sometimes inviting the young to take the yoke of Christ upon them, so that they might secure the proper enjoyment of the things of this world, and a well grounded hope of admittance into the company of saints and angels hereafter; and calling on his fellow members not to rest satisfied with anything short of complete sanctification; that being grafted into Christ, the living Vine, they might be made fruit-bearing branches, and through the renewings of the Holy Ghost, bring forth much fruit, to the glory of God the Father.

In the flowings of gospel love towards his fellow men, and especially towards those of the same household of faith, he often expressed his fervent desire for their establishment and growth in the unchangeable Truth; on several occasions remarking he felt that if he had but bodily ability, and it was his Master's will, he

could cheerfully go forth once more through the Society, to preach the glad tidings of salvation.

As disease took stronger hold of his system, his breathing became much affected, and in the winter of 1866–67, he was unable for many days together to bear a recumbent position, so that it was difficult for him to obtain refreshing sleep, or to procure rest for his weary frame. His suffering, which was often great, was borne without complaint or murmur, often remarking that though he found the infirmities of the flesh as much as he could well endure, they were doubtless permitted in Divine wisdom, and were intended for his further refinement.

During his long confinement he continued to maintain a lively interest in the welfare of our religious Society, manifesting on different occasions the earnest travail of his soul that Friends might be drawn more nearly together in the love of the gospel, and be willing faithfully to support the doctrines and testimonies, which he believed the great Head of the Church had raised up the Society to exemplify to the world. He was frequently visited by many of his beloved fellow members, ministers and others, and many precious opportunities were thus afforded for retirement before the Lord, and not unfrequently he was clothed with ability to minister to those present,

as were others to speak in the language of comfort and encouragement to him. On more than one occasion he expressed his earnest desire that nothing might be said by any by way of commendation, nor, unless they felt divinely authorised, speak as though his salvation was secured, for he felt that the watch and the warfare must be continued to the end, if the crown immortal was through mercy obtained. Notwithstanding these humble views of himself, and the care manifested not to presume on any past experiences, he on more than one occasion intimated that his gracious Master had given him an assurance that when done with time he would be admitted into everlasting rest.

During the time of holding the Yearly Meeting in the Fourth month, 1867, he was frequently brought under much exercise. The separation from his friends when thus gathered to transact the affairs of the Church, a work which had long been dear and deeply interesting to him, was keenly felt; but was borne with patience and resignation. At different times his spirit was bowed in sympathy with his brethren, earnestly desiring that the various important subjects before the meeting, might be resulted under the authority of Truth, and rejoicing when he heard of seasons of Divine favor being granted to the assembly.

The gradual aggravation of the symptoms of his disease continued, there being increased feebleness of the circulation and almost constant difficulty of breathing. During the last few days of his life, he conversed very little, not only because the oppression made it difficult for him to speak, but his mind appeared to be fixed in the contemplation of the change that awaited him, and in being fervently engaged to be found ready when the summons came.

His decease took place on the morning of the Twelfth of Fifth month, 1867; his redeemed spirit gently and peacefully leaving its suffering tenement of clay.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

Testimony of Birmingham Monthly Meeting, held the 27th of First month, 1869, *concerning our late friend*, HANNAH GIBBONS.

To commemorate the condescending goodness and power of our Heavenly Father in raising up from time to time, bright examples of Christian purity and meekness, and for the encouragement and instruction of those who are to follow after, we feel engaged to preserve a record of the life and experiences of our late beloved friend HANNAH GIBBONS.

She was the daughter of Joshua and Mary Pusey, valued members of London Grove Meeting, Chester County, Pennsylvania; and was born the Eighth of Second month, 1771.

In some memoranda of her early religious impressions, she writes: "Being made sensible of the visitations of our Heavenly Father's love, which were very precious to me, I was led to desire a continuance of them, and a sense was given me, if I did not strive to be a good child I should not be thus favored. As I advanced in years I was often tempted to deviate from the 'straight and narrow way,' and as often was brought under condemnation, though no one knew it, but Him who in mercy had administered it. After I grew to womanhood, I met with disap-

pointments and cross occurrences which greatly humbled me, and tended to break down my strong will; so that I was as one chastened of the Lord; under which the language of my heart at times was, "Turn Thou me, and I shall be turned, for Thou art the Lord my God." In this humiliating season it was given me to believe that my Heavenly Father would require me to open my mouth in his cause among the people; which was very weighty to me, and gladly would I have felt excused from such a prospect."

It was about the twenty-sixth or twenty-seventh year of her age that she first appeared as a minister, whilst accompanying a Friend on a visit to the families of her own Monthly Meeting; in the course of which visit she says, "I felt constrained, I trust by the power of Divine love, to bend the knee in my first appearance, and vocally to supplicate the Father of mercies for the blessing of preservation, and that He would be pleased to enable us, of the younger class, to be faithful unto Him. "After this," she continues, "I ventured to open my mouth a few times, and afterwards was favored, I trust I may say, with a degree of holy quiet."

In the year 1801, she was united in marriage with William Gibbons of Lancaster County, and soon after became a member of Sadsbury Month-

ly Meeting; by which she was, in 1805, recommended as a minister of the gospel. In relation to this important event, she says in her journal, "My mind being frequently brought under exercise, respecting my religious duty, and often, 'when I would do good evil was present with me,' it occasioned great conflict of spirit; but as there was a seeking for patience, the language of my heart at seasons, was, 'Thanks be to God who hath given us the victory through our Lord Jesus Christ.'" In the prosecution of her religious labors, she was frequently engaged in the arduous service of visiting families, both within the limits of her own, and other Monthly Meetings. In relation to such visits she writes: "Although attended by close and deep searching of heart, yet I may say my secret desire has been, to do the will of my Heavenly Father, without mixture of the creaturely part. Gracious Father! be pleased to keep me near unto Thee, lest while I am preaching to others, I myself should become a castaway."

During the year 1826, our dear friend passed through close trials, in the death of two sons and a step-daughter; a short time previous to the decease of one of these, (a son in his twenty-first year,) she had obtained a minute to visit Baltimore Yearly Meeting, and not feeling released

from the prospect, she says, "Next day after his remains were laid in the silent grave, I left home, and although I parted with my dear husband under much trial, my mind was sustained in quiet trust, and that evening the language sweetly revived, 'Great peace have they who love Thy law, and nothing shall offend them.'"

Under date of Ninth month, 1827, she writes, "In the morning my mind being exercised, I was drawn into retirement, and after some time, a comfortable feeling was experienced, wherein I remembered how it was with Jacob, when on his way to Padan-Aram, he thus expressed, 'Surely this is none other but the house of God, and this is the gate of Heaven,' and a renewed covenant was entered into, that if He would be with me in the way I should go, He should be my God and I would serve Him."

Second month 28th, 1832. "I have passed a trying winter on account of the indisposition, and decease of my dearly beloved husband, which took place the 16th of last month; yet the time has not been spent without seasons of sweet consolation, which I trust have been afforded by the Author of all good: may I continue to commemorate His mercies."

Eleventh month 26th, she writes: "My mind having for a few days past been brought under

exercise and trial, mental breathing was felt this morning to the God and Father of my life, after which the consoling language was afforded, 'Leave the things that are behind in the hands of a merciful Creator, press forward, and as thou carefully eyes thy Guide, He will be with thee even unto the end, and give thee an admittance into his heavenly mansion;' at which my soul was satisfied, and this language arose, 'Blessed be the God of Jeshurun, who rideth upon the Heaven in thy help, and in his excellency on the sky.' May my soul bless his holy name." Again, "these consoling words revived, 'I am He, and there is no other; I am first and last; thy sins have been washed away in the atoning blood of the Lamb.'"

After a visit to some who had violated the discipline of the Society, she writes: "The language of my heart often is, Oh! the weightiness of dealing with offenders in the spirit of meekness and wisdom, attended with desires, that it may not become a light matter to any so engaged."

Tenth month. "Prayers have ascended to the Father of mercies, that He may be pleased to pass by all my omissions and commissions, and that which has been too much in the mixture, and enable me to walk more consistent with the Gospel of His dear Son, Christ Jesus our Lord. Be-

ing fully sensible that any efforts to promote his righteous cause unaided by Him, will be fruitless and unavailing."

On recovering from severe illness, Ninth month, 1838.—"In the prospect of returning health my desire is to be so engaged as to be prepared for the clean linen pure and white, which is the righteousness of saints, and it hath renewedly appeared to me this morning, that those who are engaged in the Lamb's warfare, have many seasons of conflict and close proving to pass through; but I renewedly believe, that those who are endeavoring in sincerity to be members of the true Church, in the present day, will experience from season to season, that the power of the High and Holy One is over the power of the subtle enemy, in all his devices, and that He who can alone bruise the serpent's head, will in his own time, put the armies of the aliens to flight, and enable his suppliant seed to journey forward in the line of Divine appointment."

In the fore part of 1841, she removed to reside within the limits of Darby Monthly Meeting; in view of which she writes: "There are many causes for exercise; a deep scrutiny is often felt on my own account, and sometimes I feel almost overwhelmed. Holy Father! Thou who art strength in weakness, be pleased to guide and

keep me, even unto the end of my pilgrimage, and not suffer the enemy of all righteousness to come in as a flood, for Thou art able to cast him down."

1842. "It is a time in our Society wherein there is much cause for exercise to the living members; I believe there is a spirit at work which would draw some away from the spirituality of that, which they have once known, and many seem caught with it. Oh! that the true burden bearers may be sustained by the power of His might, who alone is able to strengthen them to bear the burdens of the present day, occasioned by a busy, active spirit, having found its way into our Society, tending to divide in Jacob, and scatter in Israel."

After making some visits to individuals, and distributing some religious tracts, services to which she was frequently drawn, she says:

"These comparatively small acts of apprehended duty, are humiliating, and I have earnestly desired to be preserved from kindling a fire in my own wisdom, and warming myself by the sparks thereof, lest I should have to lie down in sorrow."

1845. "I often feel the present to be a day of trial, yea, of much shaking in our Society; Be pleased, Oh! Father of mercies, to continue

to shake us, until that which is offensive to Thee may be removed, and that which cannot be shaken may remain, and through the power of thy love, grow brighter and brighter; that the ever blessed Truth may shine more conspicuously among us as a people, even as in ancient purity."

1847. "The desire of my heart is, that those who have been captivated, and their spiritual vision dimmed, by leaning, as I apprehend, to the natural part, may be willing to be searched and tried by the light of Truth, and so humbled as to be prepared to unite with their friends, who are endeavoring to support our once favored Society, on its ancient foundation."

Never having felt her present residence a settled home; in the Seventh month, 1848, she removed to West Chester, whereupon she became a member of this Monthly Meeting. The language of her heart upon this prospect was:—"'Send out thy light, and thy truth, Oh! Lord, and let them lead us,' guide us according to thy blessed will in this weighty prospect." Previous to removing her certificate however, she visited in gospel love, Ohio Yearly Meeting.

In the Third month, 1848, she attended three of the meetings in Philadelphia, of which she says, "In all of them it seemed my place, according to my little ability, to suffer with the suffer-

ing seed in silence: I believe there is a desire in many to hear words, and I fear in some, through an unsanctified zeal, to express them; Oh! what darkness does a lifeless ministry bring over a meeting, and heavy burdens to the living members."

In the eightieth year of her age, our dear friend set out, with the sanction of her Monthly and Quarterly Meetings, to visit the meetings of Redstone, Salem, and Shortcreek Quarterly Meetings, branches of Ohio Yearly Meeting; of which she says: "In the course of this journey, my mind was often secretly drawn forth in tender solicitude on behalf of our dear young Friends, and frequent opportunities occurred to encourage them not to look outward, but to have their minds turned inward, to the alone Source of help and strength, whereby they might come to experience an establishment on the Rock which never faileth."

At several different periods of her life, our beloved friend was engaged in visiting prisons, and prisoners, most of the latter being under sentence of death for murder. "After one of these visits," she writes, "Oh! how my my mind craved that they might be redeemed from all iniquity, and brought into a state of acceptance in the Divine sight, remembering that the mercy of the Most

High, covers his judgment seat." In the eighty-third year of her age, after being engaged in religious service in her own meeting, she says: "On my return home, I was beset with doubts and fears, lest there had been a moving in the awful work without sufficient evidence of its being a Divine requiring, under the exercise whereof, I could appeal to the Searcher of hearts, '*Thou knowest* I have *never* ventured to speak in thy name, without believing it to be required by Thee, unfit and unworthy as I am;' after which my mind became more quiet, in believing that these conflicting, searching seasons, were designed for my deepening in the root of life."

On another occasion after attending a funeral, she says: "It was a serious time, wherein the necessity of being ready for the like solemn change, was deeply impressed on my mind, and it seemed best for me to call the attention of the people to this all-important concern; and Oh! may I, on every succeeding occasion, when apprehending myself called upon to speak in the name of the Most High, let the solemn query come close home, is 'Woe unto me if I preach not the Gospel?'" On completing her eighty-seventh year, she writes again, "Oh! the weightiness of speaking in the name of the Lord! It has felt increasingly awful to me of latter time."

In the First month, 1857, she was taken ill. At different times during this illness she expressed, as follows: "I think I feel no condemnation; I have had many struggles, many secret conflicts, known only to Him, who knoweth the secrets of all hearts. My way of getting along has been a little way—a one talent—but as that has been improved, the penny has been given. I think I feel an assurance, that the Arms of Mercy are open to receive me."

On the morning of Second month 10th, she requested her children to sit down in her chamber, and after a little silence, she said, "My aspirations on your behalf have been frequent and fervent,—indeed I may say you are the children of many prayers; but, as 'no man can redeem his brother, or give to God a ransom for him,' I want each of you to seek the Truth for yourselves. If you live, you will have many conflicts, many trials, and may at times be ready to conclude you are forsaken,—seasons of this kind are permitted for our refinement, and self-abasement; but 'He who knoweth our frame, and remembereth we are dust,' will not suffer his seeking children to be tried above what He will enable them to bear,—His name is a strong tower, whereunto the righteous run, and find safety." At another time, "It is the *hidden* life the enemy seeks to

destroy, and is unwearied in his endeavors, but what a mercy it is, that 'He that is in you, is greater than he that is in the world.' I have lived many days, and experienced many conflicts, and though I have done little *for* the Truth, if I have been preserved from marring it, it is of His mercy in whom is all our strength."

After a time of deep exercise, she continued, "It was brought to my remembrance, that the candlesticks in the Lord's house, were to be made of *beaten gold;* implying that the work of preparation for his service must be *thorough.*"

On hearing of a Friend being exercised in the Select Yearly Meeting, on the subject of silent, reverential waiting, and recommending it as one of our peculiar privileges, she said, "It did me good to hear it; Oh! this is what we want as a Society, silent waiting before the Most High! This *wordy* spirit which is among us, I don't know what it will come to; and yet, I would not check the lisping of a babe in Christ Jesus."

Alluding to the Yearly Meeting, she said: "I think I saw with undoubted clearness, that if Friends gathered under feelings of reverence, and holy fear, and if what was expressed was under the same holy influence, it would have a tendency to gather; but if the wisdom of man gets up, striving to do a great deal, it will make scatter-

ing work; it is only that which comes fro above can gather there. Oh! that the great ' Am,' may govern."

Eighth month, 2nd. "And now being so fa recovered as to be able to sit up, the frequen breathing of my spirit is, to the Father of Me cies, that He would be pleased to keep me fro evil, in thought, word, or deed; feeling increas ingly the need of watchfulness unto prayer, tha I may be preserved from bringing dishonor o the blessed Truth." In her ninety-first year, sh writes: "The present is a day of close trial, an searching of heart to those, who are concerned fo the welfare of our religious Society, in its pre sent unsettled state; yet a hope at times arise that as those who are concerned to maintain i on its ancient foundation, keep steadfast, throug Holy Help, *there will*, in the Lord's time, be gathering unto them, and our poor Society b favored with increasing settlement, and know a arising, as in ancient beauty."

Eleventh month, 1860. "Being renewedl made sensible that we cannot preserve ourselves the excellency of retiring often, to wait upon th Lord for the renewal of our strength, was impres sively brought before me, attended with desires that not only the beloved youth, but we who ar

more advanced in life, might be frequently in the practice of it."

In the fore part of 1862, she was again taken ill, and her recovery appeared doubtful. At one time she said: "I think it is an awful thing to die; I have often looked over the leaves of my life, and think I may say, I feel nothing in my way, which is surely of the Lord's mercy; sometimes I seem left to myself, and then I cannot so well bear my sufferings. As day and night succeed each other in the outward creation, so do they in our spiritual experience; patience seems sometimes almost ready to fail, and there is scarcely any ability to ask for more; at other times, (I hope it is not too much for me to say,) I am comforted with heavenly good, and the promise, 'I have graven thee on the palms of my hands,' &c., is remembered to my consolation."

On recovering from this illness, she writes: "It is unexpected, and not desirable to me to be even thus far restored to health and strength; yet crave to be preserved in patience, 'till He who giveth life is pleased to take it.'"

In her ninety-third year, she paid a visit to a military encampment; of which she says: "After passing a season of close exercise in the prospect, I went in company with other Friends, and saw such as were willing, or at liberty to gather

round us; and although sadness covered my spirit on beholding them, yet I was favored to get through the weighty service to my humbling admiration; may all the praise be given to Him, to whom alone it belongs."

"About this time," she writes, "Feeling my mind exercised, and tried with doubts and fears, lest I may through inadvertency, have cast a stumbling block in the way of any, the secret breathing of my spirit is, that more carefulness, more watchfulness, even unto prayer, may be maintained, that so more purity of heart may be experienced; and may'st Thou, Oh! Father who art in Heaven, condescend to be a light to my feet, and a lamp to my path, and enable me to follow Thee whithersoever thou art pleased to lead me; 'Cast me not off in the time of old age, forsake me not when my strength faileth.'"

On the 27th of Second month, 1864, she had a slight paralytic affection, by which she was mostly confined to bed the remainder of her life; a period of more than four years. When in much pain she said, "If these 'afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory,' what a mercy it will be. My great desire is, to wait the Lord's time, and that I may not cast away the shield of faith."

During the late war, she remarked: "This grievous war is very distressing to my feelings; brother arrayed against brother. Oh! how often do I desire that the Lord would turn the hearts of the people to Himself, even as a man turneth a watercourse in his field; that wars and fightings may cease, and peace be restored to our once peaceful land."

She alluded to the comfort of having religious sympathizing friends to visit her, but desired more and more to be in the quiet, saying: "I love the quiet habitation." "I have remembered, 'whom the Lord loveth he chasteneth;' I seem chastened, but I trust it is all in mercy, for my refinement and purification; and if I am only ready for the call, it will be through the mercy of God in Christ Jesus." She spoke, as she frequently had done, "of the privilege of attending religious meetings, and greatly desired our young people might value these opportunities, that they might embrace the visitations of Heavenly love and mercy, and regard them with reverence and holy fear." Again, "I often think at the close of the day, whether it has been spent in a manner consistent with a disciple of Jesus Christ; I think it is my daily desire to live, so as to have the approbation of Him who seeth not as man seeth."

When suffering from great distress, she said: "Why am I so long detained here; may I be strengthened to bear all, as I ought. Not my will, Oh! Lord, but thine be done; be pleased to revive my faith."

Third month, 1867, feeling unusually weak and prostrated, she said: "It seems an intimation to prepare for the close. May the Lord sustain me unto the end, and my dear children also." Subsequently, on parting with one of her children, she revived the language: "Farewell my dear child, do not let the good things of this life choke the better seed. Perhaps I may never see thee again. My hope and trust is in Jesus Christ my Saviour."

She passed the winter of 1867–68, in better health than usual, but often suffered from weariness and nervous restlessness, particularly at night. Her desire for patience, to wait the Lord's time for her release, was often expressed, as also her blessings recounted; a deep, and almost abiding sense of her own unworthiness attended, and the expression that she had nothing to trust to, but the mercy of God in Christ Jesus, was frequently repeated.

Our valued friend was diligent in the attendance of meetings, and useful in the administration of the discipline, to a very late period of life.

In meeting, her solid deportment was instructive; her ministry sound and edifying. In social intercourse she was remarkable for christian courtesy, and kindness towards all; cheerful in spirit, patient under affliction, clear in judgment, preserved in great humility, she was green in old age; and the influence of her gentle spirit was comforting to others.

During her last illness, (of just one week,) her mind wandered at times, but had intervals of brightness thoughout. At one time she said, "She hoped her 'iniquities and shortcomings would be forgiven, and remembered no more.'"

When suffering from pain and oppression, she desired to be "preserved from a murmuring spirit," and enabled to adopt the language: "Though He slay me, yet will I trust in Him."

On Fourth day night, she supplicated: "'Thy kingdom come, Thy will be done,' *forever*, and *forever, and forever*." The belief being expressed, that when the summons came, it would be joyful to her, she replied: "I think I may say I have a hope that when done with the things of time, I shall be admitted into the 'assembly of the just of all generations.'"

At another time, "Oh! Lord, my only helper, keep and preserve my soul, I pray Thee, lest after all I have known of Thee, I slide, as many

have slidden, from the path of thy holy commandments." Fifth day, the last of her life, was one of great weakness and suffering; she expressed much, but articulation had become so difficult, little could be understood. In the evening she said something about being released, and "Why do I linger," and a little after, "I am such a poor creature." Her strength was now fast declining, and about eleven o'clock in the evening, her weary, waiting spirit was gently released from its suffering tenement, and we cannot doubt, was permitted to enter that rest so often longed for.

She deceased the 2nd of Fourth month, 1868, in the ninety-eighth year of her age, and sixty-third of her ministry.

"Blessed are the pure in heart, for they shall see God."

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